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ABSTRACT

PREPARING PASTORS TO TRAIN LAITY FOR CHURCH GROWTH  
IN THE SEVENTH-DAY ADVENTIST CHURCH IN JAPAN

by

Akeri Suzuki

Adviser: Ricardo Norton

## ABSTRACT OF GRADUATE STUDENT RESEARCH

### Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: PREPARING PASTORS TO TRAIN LAITY FOR CHURCH GROWTH  
IN THE SEVENTH-DAY ADVENTIST CHURCH IN JAPAN

Name of researcher: Akeri Suzuki

Name and degree of faculty adviser: Ricardo Norton, D.Min.

Date completed: March 1998

### Problem

The annual number of baptisms in the Seventh-day Adventist (SDA) Church in Japan has decreased from 426 in 1986 to 334 in 1995 despite increases in both the total membership and number of churches. During the same period of time, the number of pastors has declined from 118 in 1986 to 112 in 1995. Thus, the average annual baptisms per pastor has decreased from 3.61 in 1986 to 2.98 in 1995.

### Method

Current literature was reviewed. This included books and articles on the principles, strategies, and programs which help pastors develop their abilities to equip the laity and to reach the community. Data of the SDA church in Japan were collected

from the Japan Union Conference. Data about the current growth and decline of Protestant churches in Japan were obtained for comparison and in the search for solutions. A strategic training seminar was developed to equip pastors to train the laity for church growth and to help lay leaders and other members become efficient volunteers.

### Conclusions

This program is expected to help pastors improve their abilities to train the laity for effective church growth in Japan. It also should help improve the quality of lay leadership and the missionary efforts of every member in the church. Some of the principles outlined in this dissertation could be adapted to meet similar needs in other parts of the world.

Andrews University  
Seventh-day Adventist Theological Seminary

PREPARING PASTORS TO TRAIN LAITY FOR CHURCH GROWTH  
IN THE SEVENTH-DAY ADVENTIST CHURCH IN JAPAN

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Akeri Suzuki

March 1998



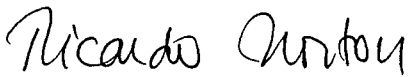
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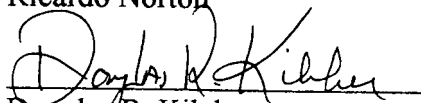
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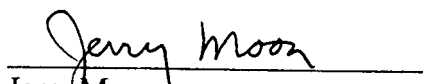
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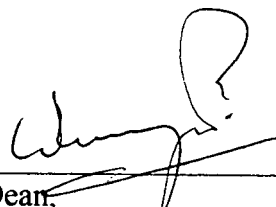
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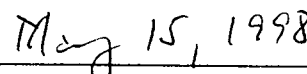


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## ACKNOWLEDGMENTS

I wish to express my gratitude and appreciation to the many whose help and cooperation have contributed to the completion of this research project. A study of this kind is never the work of one person.

To our loving Heavenly Father, I am profoundly grateful for the privilege of studying the D.Min. course at Andrews University and for His continuous guidance and inspiration throughout this dissertation.

Sincere gratitude is expressed to the East Japan Conference of Seventh-day Adventists for providing financial support and for arranging a study leave in which to complete the project.

Of the many individuals who have made valuable contributions to this study, three professors are outstanding: Dr. Ricardo Norton, chairman of my doctoral program committee, who gave unstintingly of his time and provided appropriate guidance and encouragement in developing this project; Dr. Douglas Kilcher, the second adviser, who gave his time, suggestions, and assistance in making this dissertation possible; and Dr. Jerry Moon, the third reader, who participated in the oral defense. I also want to thank Bonnie Proctor, dissertation secretary, and Joyce Jones, bulletin editor, for spending lots of time correcting the manuscript.

Special gratitude needs to be given to my dear wife, Ryoko, for her constant help,

encouragement, and assistance with typing, editorial details, and helpful criticism. I also thank my three children, Akiyo, Eriko, and Makiko, and my mother also, Fusae for their prayers and support. Acknowledgment is also due to certain church members of Koganei Seventh-day Adventist Church in Japan--all have helped to make my dream a reality.

## INTRODUCTION

### Statement of the Problem

The annual number of baptisms in the Seventh-day Adventist (SDA) Church in Japan has decreased from 426 in 1986 to 334 in 1995 despite significant increase in both the total membership and the number of churches. During the same period of time, the number of pastors has declined from 118 in 1986 to 112 in 1995. Thus, the average annual baptisms per pastor has decreased from 3.61 in 1986 to 2.98 in 1995.<sup>1</sup>

### Statement of the Task

The task of this project is to discover the reasons for the decline in the number of annual baptisms and to develop a strategy to promote church growth.

### Justification for the Project

For the past fifty years, the SDA church has shown no significant increase in the number of persons baptized each year. For the past decade, the annual baptismal rate actually has been declining. This downturn needs to be investigated to determine, if possible, its cause. Research needs to be done as to why baptisms are decreasing in Japan.

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<sup>1</sup> Comprehensive statistics for the years 1975-1995 are found in a table in Kenyu Kinjo, "A Special Edition: The 33rd Ordinary General Meeting of the Japan Union Conference of Seventh-day Adventists," *Adventist Life: The Japan Union Paper of Seventh-day Adventists*, May 1996, 9.

A tentative hypothesis to be investigated regarding the decrease of baptisms is that church members have not been well-trained to work as the disciples of Jesus and, therefore, that they depend too much on pastors to do the work of the church. It also appears that pastors have become caregivers rather than equippers, that they have an inadequate concept of the biblical role of the pastor, and that they need a better understanding of their essential responsibility to develop leadership for church growth.

### **Purpose of the Project**

The purpose of this project is to provide strategies to develop pastoral leadership abilities and skills for equipping laity for church growth in the Seventh-day Adventist Church in Japan.

### **Limitations of the Project**

This project was limited to the challenges of pastoral leadership in the context of the SDA church in Japan. Although the pastor plays many roles, the discussion focuses primarily on the role of leadership development to train laity for church growth.

The historical study of the SDA church in Japan was limited to an overview of membership growth, especially from 1986-1995.

### **Method of the Dissertation**

Current literature was reviewed. This included books and articles on the principles, strategies, and programs which help pastors to develop their equipping and evangelistic leadership.



Data of the SDA church in Japan were collected from the Japan Union Conference. Data about the current growth and decline of Protestant churches in Japan were obtained for comparison and in the search for solutions.

For the past decade the annual baptismal rate has actually been declining in Japan. This downturn needs to be investigated to determine its cause.

Chapter 1 presents analysis of the church-growth patterns which include an evaluation of the growth of the SDA church in Japan. Two growing Protestant churches in Japan also are studied to identify the reasons for their church growth.

Chapters 2 to 4 deal with the principles and skills for developing pastors' leadership and equipping strategies to train laity for church growth.

Chapter 5 deals with summary, conclusions, and recommendations.

### **Expectations of the Project**

The following expectations are anticipated from this project:

1. The development of my leadership and equipping skills as a pastor when I return to Japan
2. The means by which church members can be educated to become more actively involved in ministry
3. The means by which other pastors can be provided with strategies to help equip their members for ministry
4. The hope that this project may help the Japan Union Conference, two local conferences, and one local mission to attain sustained church growth in Japan by training pastors to do their primary work--equipping members for ministry and outreach.

## CHAPTER I

### ANALYSIS OF CHURCH-GROWTH PATTERNS

This chapter gives a brief analysis of SDA church growth for the past ten years in Japan to discover the reasons for the decline in the number of annual baptisms and to develop a strategy to promote church growth.

#### **SDA Church Growth for the Past Ten Years in Japan**

The Seventh-day Adventist movement began in America in the early part of the nineteenth century, and the first missionary work in Japan began in 1896. One hundred years have passed since the three angels' message was first proclaimed in Japan.

Table 1 shows that in 1995 the Japan Union Conference had 13,859 members, 111 churches, 112 pastors, and 334 baptisms. These statistics indicate not only slow but also low growth rates. For the past decade, the annual baptismal rate has been declining from 426 in 1986 to 334 in 1995. During the same time, the number of pastors has declined from 118 in 1986 to 112 in 1995. Thus, the average annual baptisms per pastor has decreased from 3.61 in 1986 to 2.98 in 1995.<sup>1</sup> Consequently, both the total membership and the number of churches have remained on a plateau.

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<sup>1</sup>Kinjo, 9.

TABLE 1

## SDA CHURCH-GROWTH IN JAPAN: 1975-1995

Year	Churches	No. of Baptisms	Membership	Increase Rate	No. of Pastors	No. of Colporteurs	No. of Assistant Colporteurs
1975	81	391	8,345	3.5	114	43	28
1976	84	439	8,651	3.7	115	34	27
1977	85	428	8,996	4.0	122	29	28
1978	90	455	9,372	4.2	128	29	22
1979	92	428	9,700	3.5	121	30	25
1980	92	384	9,973	2.8	122	20	33
1981	95	391	10,257	2.8	116	19	28
1982	97	409	10,514	2.5	116	14	21
1983	99	456	10,885	3.5	118	19	23
1984	101	463	11,220	3.1	120	17	30
1985	102	483	11,568	3.1	125	16	34
<b>Total</b>	<b>(+21)</b>	<b>4,727</b>	<b>(+3,223)</b>	<b>40.1</b>	<b>1,317</b>	<b>270</b>	<b>299</b>
<b>Average</b>	<b>(+1.9)</b>	<b>429.7</b>	<b>(+293)</b>	<b>3.6</b>	<b>119.7</b>	<b>24.5</b>	<b>27.2</b>
1986	103	426	11,879	2.7	118	14	30
1987	104	404	12,147	2.3	120	12	30
1988	105	403	12,415	2.2	123	10	25
1989	105	400	12,700	2.3	120	10	19
1990	105	388	12,893	1.5	118	10	17
1991	107	357	13,079	1.4	119	8	18
1992	108	401	13,311	1.8	124	8	15
1993	108	367	13,577	1.8	117	8	15
1994	109	311	13,694	1.0	111	7	15
1995	111	334	13,859	1.2	112	7	15
<b>Total</b>	<b>(+8)</b>	<b>3,791</b>	<b>(+1,980)</b>	<b>18.2</b>	<b>1,182</b>	<b>94</b>	<b>199</b>
<b>Average</b>	<b>(+0.8)</b>	<b>379.1</b>	<b>(+180)</b>	<b>1.8</b>	<b>118.2</b>	<b>9.4</b>	<b>19.9</b>

Source: Kenyu Kinjo, "A Special Edition: The 33rd Ordinary General Meeting of the Japan Union Conference of Seventh-day Adventists," *Adventist Life: The Japan Union Paper of Seventh-day Adventists*, May 1996, 9.

### **Growth Analysis**

The 100th anniversary of the SDA church in Japan was in 1996. In the same year, the Japan Union Conference reported an analysis that revealed a downturn of SDA church-growth factors in recent years. The report clarifies several reasons for a decline in the number of annual baptisms.

### **Institutional Factors**

After 1974 (the high economic growth period in Japan was 1955-73), the Union was continuously involved in change within the organization and in the construction of new buildings. Thus, the Union was not able to concentrate its energy directly on evangelism.<sup>1</sup> Consequently, the Union has not developed an effective strategy for church growth to meet the needs of contemporary people. Currently, no system connects each of the institutions to the one target of soul-winning. Thus, each institution and local church works individually without any mutual cooperation to contribute to soul-winning.<sup>2</sup>

Furthermore, the downsizing of management of the Union and Conferences resulted in the weakening of the evangelistic structure. Reduction of office personnel restricted their ability to give service to the local church. At the same time, the number of ordained and licensed ministers decreased. Many veteran ministers retired to private

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<sup>1</sup>Tadaomi Shinmyo, "A History in Missiological Perspective of the Seventh-day Adventist Church in Japan from 1945 to 1985" (D.Min. dissertation, Andrews University, 1987), 542, 557.

<sup>2</sup>Kinjo, 8.

life. In addition, the Conference could not employ sufficient numbers of ministers because of the lack of money.<sup>1</sup> Also, the vast number of colporteurs and assistant colporteurs decreased. Literature evangelism is meeting several difficulties today. The diminished economic development of Japan, the popularity of visual media, and the change of customers' needs have all contributed to the stagnation of colporteur sales. Materialism and secularization of the country have also contributed to the decline of literature evangelism.<sup>2</sup>

### **Local Factors**

Lay involvement also has been an issue of the local church. Especially in recent years, lay people have tended not to participate in soul-winning activities. Tokuo Hatanaka, the former president of Okinawa mission, has indicated several reasons:

1. On a whole, church members are advanced in years. Very few young people in the local church are active.
2. The local churches seldom practice such soul-winning activities as door-to-door visitation, tract distribution, etc. At the same time, a systematic, updated lay-training course has not been produced.
3. The missionary spirit of the laity is weakened by the lack of an appropriate understanding of the gospel or experiential understanding of righteousness by faith.

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<sup>1</sup>Ibid., 11.

<sup>2</sup>Shinmyo, 465.

4. The church tends to trust in human ability rather than the power of the Holy Spirit. It must return to the soul-winning method of God in the Bible.<sup>1</sup>

### **Contextual Factors**

Contextual factors are those that are external to the church. They are present in the community and culture surrounding the church.

1. A vast change in the attitude of people in Japan can be seen when comparing the time of a high rate of economic growth to that of a low rate of economic growth.
2. The Japanese basically are obedient-minded people because one of the most important values in Japan is order. The concept of order originates in Confucianism, a system of ethics and a body of political thought brought from China.<sup>2</sup> This old system of Japanese ethics based on Confucianism has been changed for an emphasis of self-assertion by the younger generation.
3. Many people in Japan have lost something because of the diversification of people's sense of values. Thus, they tend to seek sensual pleasures. Others are searching for a more stable way of life.

According to church-growth studies in America, church growth or decline is affected by four major factors:

1. National contextual factors which the church cannot control such as social,

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<sup>1</sup>Tokuo Hatanaka, "A Special Edition: The 7th Ordinary General Meeting of Okinawa Mission of the Japan Union Conference of Seventh-day Adventists," *Adventist Life*, June 1996, 12-13.

<sup>2</sup>Shinmyo, 507.

economic, political, and other factors which are external to the church

2. National institutional factors which are internal to the church but beyond the control of the local church
3. Local contextual factors which are characteristic of the local community such as population shifts, neighborhood changes, local economic trends, and other demographics over which the local church has little or no power to control
4. Local institutional factors which are internal to the local church--the characteristics and structures of the local church which affect growth or decline of the congregation.<sup>1</sup>

Although the SDA church cannot control national and local contextual factors, it can deal with local institutional and church factors. The above analyses of the downturn factors of the SDA church in Japan must be considered seriously to develop a strong strategy for church growth, to organize an evangelistic structure, to develop youth evangelism, literature evangelism, an understanding of the gospel, and the power of the Holy Spirit for church growth.

### **Downturn Factors in the SDA Church in Japan from 1986 to 1995**

In 1997, Masumi Shimada, president of East Japan Conference, reported on "the analysis on the stagnation of baptisms of the local churches in 1996 and the subjects for

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<sup>1</sup>David A. Roozen and Jackson W. Carroll, "Recent Trends in Church Membership and Participation: An Introduction," in *Understanding Church Growth and Decline: 1950-1978*, ed. Dean R. Hoge and David A. Roozen (New York: Pilgrim Press, 1979), 39-40.

further discussion" in the monthly Conference newsletter for pastors called *Bokuyo Tsushin* (*Shepherd News*).<sup>1</sup> According to the report, the causes of stagnation of baptisms are:

1. Church members have few points of contact with people in their community.
2. Personal relationships of a church member with his or her neighbors are weak.
3. Pastoral care for the members is not sufficient and the members are not well nurtured.
4. Discipleship of the laity is not sufficient.
5. Church members are advanced in years.
6. Baptism of young people is decreasing.
7. Church members tend to have too many programs on hand.
8. Some church members do not have enough confidence in their beliefs, especially Sabbath keeping, evangelistic works, and the joy of salvation.
9. Too much is done by the pastor so the members lack a spirit of independence.

The above analyses can be summarized into five points: (1) lack of a sense of mission, (2) lack of educational and training programs for the laity, (3) advanced age of the laity, (4) weakness of youth evangelism, and (5) one-person-ministry of the pastor.

These five negative factors in the SDA local churches in Japan are the major reasons for the decreased number of baptisms from 1986 to 1995.

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<sup>1</sup>Masumi Shimada, East Japan Conference of SDAs, "The Analysis on the Stagnation of Baptisms in 1996 and the Subjects for Further Discussion," *Bokuyo Tsushin* (*Shepherd News*), 12 March 1997, 1-2.



### Common Weakness Among Denominations

As a non-Christian country, Japan is characterized by secularization and syncretism. The Christian population in Japan is less than 1 percent. Patrick Johnstone states that the church in Japan experienced good growth between 1945 and 1960, but both Catholic and Protestant percentages have increased only marginally since then, with conversions only just exceeding backsliding.<sup>1</sup> Generally speaking, not only the SDA church but also other denominations in Japan have experienced slow growth except the Japan Baptist Convention, the Assembly of God, and the independent churches.<sup>2</sup> Some common factors apparently hinder church growth in Japan. Johnstone indicates specific weaknesses in the Protestant churches in Japan:

1. *Lack of biblical teaching.* Christians need complete renewal of their minds. The pervasive influence of the demonic world, its philosophies and superstitions, must be replaced by a vibrant theology and a head-and-heart knowledge of God's greatness and holiness.

2. *The minority complex.* Christians are a tiny minority in a society where consensus is important. Too few families come to faith, and individuals feel exposed.

3. *Non-active membership and backsliding.* Church attendance is low, with only 33 percent of the Protestants attending services weekly. Often Christians are influenced by the Buddhist and Shinto religions which have no regular attendance requirements and

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<sup>1</sup>Patrick Johnstone, *Operation World* (Grand Rapids, MI: Zondervan Publishing House, 1993), 323.

<sup>2</sup>"Statistics of Christianity in Japan," *Kirisuto Shinbun* (Tokyo), 25 October 1997, 3.

this thinking is carried over into Christian practices.

4. *The lack of breadwinning men in the churches.* The drive for success and the desire to satisfy the demands of employers make it hard for men to openly identify with and become active in a church. Women are a majority in most congregations.

5. *Too few viable, active congregations.* Seventy percent or more of all churches have an average attendance of less than thirty people. Thus the pastor undertakes too much. Pastors must be willing to activate lay people to work together in persistent, innovative outreach to non-Christians.

6. *Formality in worship services.* Japanese hymnology needs more life and more joy infused into it.

7. *Lack of understanding about evil spirits and occultism.* Many evangelical theologians even deny their existence.<sup>1</sup>

The above analyses can be also summarized into five points: (1) lack of educational and training programs for the laity, (2) lack of men, (3) lack of active laity, (4) formality in worship services, and (5) lack of understanding of the Scriptures. These five specific weakness in the Protestant churches in Japan can be applied also to the present condition of the SDA church in Japan.

Therefore, according to both analyses of the downturn factors in the SDA church in Japan and the common weakness among Protestant churches in Japan, one finally can summarize the downturn factors of the SDA local churches in Japan in the past ten years

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<sup>1</sup>Ibid., 324.

to the following five points: (1) lack of educational and training programs for both the pastor and the laity, (2) lack of understanding of the Scriptures, (3) formality in worship services, (4) lack of a clear strategy for church growth, and (5) weakness of youth evangelism.

These major weaknesses must be strengthened to break through the sluggish church growth in Japan. To do so, an effective strategy must be developed to promote church growth.

### **Needs and Objectives in the SDA Church in Japan**

The analysis of SDA church growth for the past ten years in Japan makes clear the needs and objectives to vitalize the SDA church in Japan for effective growth. At least four principles of mission methods exist which must be adapted to the field.

1. The Union needs to provide a continuous educational and training program for the pastor. Peter Wagner indicates that the pastor is the important factor for church growth. He notes, "The pastor who wants the church to grow sets goals and pays the price."<sup>1</sup> In other words, the pastor is the key to growth in the church. Thus, many pastors need special training and skills development so they can train effective lay leaders. Untrained and unskilled pastors certainly create a climate where effective training does not happen.<sup>2</sup> Therefore, providing a continuous educational and training program for the

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<sup>1</sup>C. Peter Wagner, "Church Growth Research: The Paradigm and Its Applications," in *Understanding Church Growth and Decline: 1950-1978*, ed. Dean R. Hoge and David A. Roozen (New York: Pilgrim Press, 1979), 281-283.

<sup>2</sup>Alvin J. Lindgren and Norman Shawchuck, *Let My People Go: Empowering Laity for Ministry* (Nashville, TN: Abingdon Press, 1982), 117-118.

pastor should be a top priority.

2. The Union needs to develop a lay training program based on the gifts of laymen because lay involvement is the key to mission for the church.<sup>1</sup> A systematic and updated lay training course should be produced.

3. Since the SDA mission has been carried out mainly through institutions, the Union should develop a more efficient system for institutions to become more directly involved in the mission work.<sup>2</sup> Mutual cooperation would contribute to winning souls. Each institution should develop an evangelistic system which consists of the Voice of Prophecy radio broadcasting, Bible correspondence courses, publishing work using various forms of printed literature, educational work in religious schools, medical work of health ministry, welfare work in a home for the aged, the production of health foods, and benevolent agencies.

4. The Union needs to make long-range and short-range goals of evangelism according to the Japanese situation and to place a priority on evangelism. A strong strategy of urban evangelism especially should be established because three quarters of the population live in the cities. The local church has to make evangelism an ongoing priority rather than an event every two or three years.<sup>3</sup>

The Union, Conferences, institutions, pastors, and lay people all must have a

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<sup>1</sup>Shinmyo, 554.

<sup>2</sup>Ibid., 542.

<sup>3</sup>Ibid., 558, 554.

clear sense of mission so that they can cooperate to contribute to the one goal of soul-winning according to strong evangelistic strategies and effective training programs.

These are the needs and objectives in the SDA church in Japan today.

TABLE 2

## THE INCREASE RATIO AMONG CHURCHES IN JAPAN 1995-1996

Denominations	Churches	Ratio	Members	Ratio
United Church of Christ	1726	-2	206,002	-402
Anglican/Episcopal	320	0	57,282	-247
Evangelical Lutheran	136	-2	21,498	-2903
Nihon Iesu Kirisuto Kyodan	138	-4	13,478	-19
Reformed Presbyterian	128	-2	9,125	+104
Baptist Convention	333	+3	33,211	+689
Holiness	165	+3	12,448	-414
Immanuel	122	+2	12,681	+44
Jesus Christ	132	-5	12,549	+143
Assembly of God	192	+1	12,576	+495
SDA	162	0	13,975	+116
Alliance	175	0	3,839	0
Evangelical Churches of Christ	177	+5	8,967	+208
Independents	832	+103	33,635	+5585
Total	8402	+619	599,850	+2477
Roman Catholics, Greek, Russian Orthodox	1068	-3	488,319	+955
Grand Total	9470	+616	1,088,169	+3432

Source: "Statistics of Christianity in Japan," *Kirisuto Shinbun* (Tokyo), 25 October 1997, 3. Note: The increase ratio means a comparison of the increase and decrease in church numbers and members in Japan between 1995 and 1996.

### **Analysis of Two Growing Protestant Churches in Japan**

In 1997 *Kirisuto Shinbun-sha* (Christ Newspaper Company) in Japan commented on the growth rate of churches in Japan. It noted that although the growth rate has been decreasing in all conservative denominations, the Japan Baptist Convention, the Assembly of God, and the independent churches are showing extraordinary growth, as shown in table 2.<sup>1</sup>

The SDA church in Japan must learn correct strategies from other growing denominations. Because of the limitation of time and other factors, only two growing Protestant churches have been selected for analysis: the Yonezawa Koujyo Church, which belongs to The United Church of Christ (Nihon Kirisuto Kyoudan), and the Zama Christ Church, which is an independent church. These two churches are among the ten most rapidly growing churches in Japan.<sup>2</sup>

#### **Profile of the Yonezawa Koujyo Church**

The Yonezawa Koujyo (YK) church was established in the northeastern section of Japan in 1951. It is located in a small city with a population of 94,000 and is 225 miles from Tokyo. In 1976, when Pastor Nobuo Tanaka arrived at his post, he had only ten attendees, but by about 1995, twenty years later, the number of worshipers had increased to more than 850 people, including branch churches in Tokyo and Fukushima. In 1995, the same year, Pastor Tanaka built a new church in the same location with 500

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<sup>1</sup>*Kirisuto Shinbun* (Tokyo), 3.

<sup>2</sup>K. Lavern Snider, *Ten More Growing Churches in Japan Today* (Tokyo: Inochino Kotobasha, 1985), 22-23.

seats in the sanctuary at a total construction cost of 800 million yen. Thus, his church has become the largest one in the district.<sup>1</sup>

Pastor Tanaka's father, who was an earnest pastor, started the YK church. Nobuo was born to that Christian family in 1943 and studied theology at Tokyo Bible School. He graduated from Oakland City University and Asbury Theological Seminary in Kentucky. After he had begun a Ph.D. in counseling, he accepted a call from Vincennes church in Indiana to work as a pastor. He was very successful in his pastoral work at that church, but God led him back to Japan to vitalize the YK church. Although returning to his hometown was contrary to his and his wife's desires they followed God's guidance.<sup>2</sup>

God blessed Pastor Tanaka's ministries at the YK church and the church experienced enormous growth and rejuvenation. In 1986, he established a "Total Counseling School." In addition to his pastoral work, he conducts a special course in counseling at thirteen locations in Japan and one in a foreign country. By 1995, more than 5,800 people had taken his courses. Many people have experienced mental and spiritual healing through the counseling and preaching of Tanaka, and many more flock from various quarters to seek his message.<sup>3</sup>

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<sup>1</sup>Norihiko Hanada, "A Study of the Pastoral Work of Pastor Tanaka," *Bokuyo (Shepherd)*, Summer 1997, 46.

<sup>2</sup>Snider, 173-174.

<sup>3</sup>Hanada, 46-47.

### **Factors in the Growth of the Yonezawa Koujyo Church**

These major growth factors can be recognized in the YK church--the pastor's talents, an effective application of the gospel, and provision of felt-needs evangelism.

First, the most vital factor in the church growth of the YK church is the personality of Tanaka. He is a man of vision and a positive thinker. When he returned to Japan to work at the YK church, he had only about ten old people attending his church. He prayed to God, "Father, give me thirty people until next year." He tried to preach a good sermon every Sunday as though thirty people were present. Actually, by the next year, thirty people were attending. Then he tried to preach as if sixty people were there. By 1995, the total of more than 850 people were attending.<sup>1</sup>

Tanaka is a visionary leader. He has the great vision of building a new church in the suburbs which will accommodate 2,000 people. He envisions his new church as consisting of a home for retired workers, a training center, and a house of prayer. Tanaka and his members say, "If we abide in the love of Christ and consecrate ourselves to Him, the dream will be realized without fail."<sup>2</sup>

Second, Tanaka emphasizes God's unconditional love when he preaches the gospel to his congregation. He states that the first step in a Christian's life is to accept the fact that God unconditionally has accepted humans in spite of their weaknesses. He also asserts that this type of approach is crucial to the Japanese people because they

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<sup>1</sup>Nobuo Tanaka, *Hito wo Ikasu Dendoho* (Tokyo: Inochino Kotobasha, 1990), 113.

<sup>2</sup>Snider, 177.



suffer from a loss of self-worth due to a lack of an absolute truth. Japanese people tend to estimate their self-worth on a standard based on their comparison with others.

Therefore, they need to encounter the absolute acceptance of God's unconditional love so their wounded hearts will be healed.<sup>1</sup>

Furthermore, Tanaka insists that an emphasis of God's unconditional love does not mean negligence in dealing with sin. Some people fear that a person may become arrogant or negligent if he/she is forgiven and accepted unconditionally. But Tanaka emphasizes that a person can experience true conversion and spiritual growth only when he/she knows the absolute and abundant love of God.<sup>2</sup>

Third, when the YK church plans church activities and programs, the needs of the people take the highest priority. The programs are evaluated constantly to meet the needs of the people. "I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings" (1 Cor 9:22-23). This verse is not merely a slogan on the wall for the YK church. The people expend a great deal of effort to meet the needs of people.<sup>3</sup>

Tanaka tries to make contact with people by means of gospel magic, ventriloquism, musical concerts, an English school, and a professional counselor. He became a member of the Lion's Club in the district in order to reach the people of the upper classes. Furthermore, he conducts two worship services every Sunday morning so

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<sup>1</sup>Hanada, 51.

<sup>2</sup>Ibid., 53.

<sup>3</sup>Snider, 178-179.

that more people have the opportunity of attending. He also presents seven Bible classes for the neighbors to give them a chance to hear the gospel and conducts a lay training class for the new members and a prayer meeting every week.<sup>1</sup>

### **Ten Points for Positive Ministry**

Tanaka lists ten essential points regarding how a pastor should work in a positive manner.

1. *Time management.* Plan the first thing in the morning and set priorities for the day. Try to finish the unpleasant or difficult tasks first.
2. *Sense of money.* The church tends to offer a good thing that is low-priced, hence people consider it as an inferior product. The church should offer good things at a reasonable price.
3. *Discipling.* The first step of discipling is for the pastor to serve as a model, and his/her leadership style must be that of a servant leader.
4. *Personality.* The pastor should know the strengths and weakness of his/her character so he/she can make the most of him or herself.
5. *Study.* Reading is necessary for the pastor to learn of the needs of contemporary people. Tanaka makes it a rule to read twenty books every month.
6. *Health.* It is very important to take the proper amount of exercise, sleep, and rest and to be temperate in eating and drinking.
7. *Practice.* The church lacks practicing its religion in comparison to its theory.

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<sup>1</sup>Ibid., 179, 181, 183.

The church should witness more clearly that it has the very gospel that people want.

8. *Spiritual life.* Personal, regular devotions are the source of spiritual energy.

Tanaka reads from both the Old and New Testaments every day. He makes it a rule to read the New Testament ten times and the Old Testament three times each year.

9. *Information.* Pick up useful information that can be used in evangelism. The pastor should get correct information about members' pastoral needs.

10. *Home.* Family harmony, especially between husband and wife, is essential. Mrs. Tanaka prays from 5:30 to 8:00 o'clock every morning for her husband and YK church growth.<sup>1</sup>

### **Profile of Zama Christ Church**

Zama Christ (Z) Church was begun in 1953 by a missionary from Gospel Crusades. In 1957, it was a part of the Japan Holiness Kyodan; but, in 1984, it became an independent, interdenominational, charismatic church. It now consists of five churches with about 800 members (1995). In 1992, they changed their name to Yamato Kirisuto Church.<sup>2</sup>

The Z church is located in a small city with a 1988 population of 103, 778. It is thirty-one miles from Tokyo. In 1970, when Pastor Tsugumichi Ohkawa arrived at his post, only twenty-seven people were attending. By 1995, twenty-five years later, the total

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<sup>1</sup>Tanaka, 123-140.

<sup>2</sup>Hugh Trevor, *Japan's Post-War Protestant Churches* (Monrovia, CA: n.p., 1995), 56.

membership was more than 800. In 1980, Ohkawa built a new church seating 200 in the same district. Another new church with 500 seats was built next door to the old church in 1985.<sup>1</sup>

### **Factors in the Growth of the Zama Christ Church**

The five major growth factors recognized in Z church are the pastor's leadership, the worship style, the power of prayer, the friendliness of the church, and the training of leaders.

1. *Leadership.* Ohkawa has the essential factors necessary for church growth. He is a creative thinker, a man of vision, a man of faith, and a good communicator.
2. *Worship style.* Ohkawa conducts a worship service four times (7:00, 9:00, and 11:00 a.m., 7:00 p.m.) every Sunday. Every worship service is characterized by a celebration style which consists of various kinds of music programs, testimonies, and dynamic preaching.
3. *Prayer meeting.* Ohkawa and his church members believe that prayer is the source of power to support their faith and all the activity programs in the church. They have prayer meeting at six in the morning every day, on Wednesday evening (with music, testimony, and prayer), and on Friday morning at 10:30 for the women.
4. *Friendly church.* Ohkawa emphasizes that if the church wants to grow, it must change its negative image into a positive one. He asserts that a worship style should become a celebration. A passive congregation should become active. Indifference must

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<sup>1</sup>Snider, 187, 189, 205.

be changed into love and care. The Z church is attractive and magnetic instead of rigid, trivial, and gloomy.

5. *Training leaders.* Ohkawa has a great vision of building a lay-training center to equip more lay leaders for ministry. He believes that training the laity is crucial for church growth.<sup>1</sup>

### Summary

According to the analyses of growth for both the YK and Z churches, five major factors stand out:

1. Church growth requires superior and inspired leadership. The pastor should be a person of vision and a positive thinker.
2. Training is required for both pastor and laity.
3. Creativity is necessary to know the needs of people in the community and to offer the best ministry for them.
4. Thoughtful consideration about the music, a parking lot, and beautification of the building is important.
5. Praise, prayer, and preaching are basic for church growth.

Chapter 2 discusses the biblical perspective of pastoral leadership for SDA pastors in Japan to become more effective spiritual leaders for ministry.

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<sup>1</sup>Ibid., 188-205.

## CHAPTER II

### TOWARD A THEOLOGY OF PASTORAL LEADERSHIP

The Japan Union must continually make an effort to develop the needed quality of pastoral leadership by special training to reverse the stagnant and nearly negative church-growth trends of the past ten years. According to the analysis of the church-growth patterns in chapter 1, it is clear that the pastor's leadership is the key for continuous church growth. The Union should recognize this fact and affirm pastors as the spiritual leaders of the congregation--leaders who, as true servants of God, have been called to enable the body of Christ to perform its apostolic mission.

Furthermore, contextual factors in Japan today have made it more difficult to reach people solely on the basis of a message-based strategy. Secularization and materialism have made people less interested in religion. Most SDA pastors in Japan are not prepared to deal effectively and decisively with this situation, which influences how they use their leadership role.

Laity have become better educated; they are highly trained in technical skills. Lay members are often more successful in their careers than the pastor is in his/her sphere of leadership, hence, many of them do not want to participate in a meaningless way in the life of the church. The pastor often has experienced a loss of function as a result of

contextual trends towards professionalization in the surrounding society.

Chapter 2 deals with the ministry of Jesus as a model for pastoral leadership. His ministry demonstrates the spiritual and moral qualifications needed in pastoral leadership, the developing program for pastoral leadership, and the need for equipping leaders and every member.

### **Jesus' Ministry as a Model for Pastoral Leadership**

Jesus never pastored a church congregation such as we have today. But, like today's pastors, He did preach, teach, and minister both to large crowds and to individuals. In Ellen White's quotation below, one notes how often Jesus is called the Chief Shepherd and a minister to His under-shepherds. Christ provided the perfect model for His under-shepherds. The principles of Jesus' model are not limited to one pastor but are the universal principles for all pastors in every country.

Christ is the Chief Shepherd. He has intrusted the care of His flock to under shepherds. . . . He has solemnly commanded these to be faithful shepherds, to feed the flock with diligence, to follow His example, to strengthen the weak, nourish the fainting, and to shield them from devouring beasts. He points them to His example of love for His sheep. To secure their deliverance, He laid down His life for them. If they imitate His self-denying example, the flock will prosper under their care.<sup>1</sup>

White emphasized that pastors should faithfully follow the great example of Jesus' ministry. Thus they must study with care every feature in the life of the Chief Shepherd through the prayer of living faith. Six essential points of Jesus' ministry demonstrate the pastor's model.

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<sup>1</sup>Ellen G. White, *Pastoral Ministry* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1995), 281.

## Devotional Life

Prayer was central to Christ's ministry. His life was a life of prayer. The Bible says, "He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, 'Pray that you may not come into the time of trial'" (Luke 22:39-40). It was customary for Jesus to pray at select places every day (2T 201).

Furthermore, Jesus prayed principally for others. White indicated this as follows:

He was not praying for Himself, but for those whom He came to save. . . . Morning by morning, and evening by evening, He prayed so that daily He could receive a fresh baptism of the Holy Spirit, grace, and fervor to impart to others.<sup>1</sup>

In other words, Jesus, the High Priest (Heb 4:14), personified a life of prayer,<sup>2</sup> because one of the important roles of the priest was to pray for the people.

The Lord's direction was, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goes into the holy place, for a memorial before the Lord continually"(Ex 28:29). So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul.<sup>3</sup>

Jesus prayed for His people during His lifetime as Aaron did for the children of Israel. At His ascension, Christ appeared in the presence of God and has been continuing to pray in behalf of penitent believers.<sup>4</sup>

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<sup>1</sup>Ibid., 282-283.

<sup>2</sup>Shinmyo, 694.

<sup>3</sup>Ellen G. White, *Patriarchs and Prophets* (Mountain View, CA: Pacific Press, 1958), 351.

<sup>4</sup>Ibid., 357.



## Love for People

The great love of Jesus for people cannot be exaggerated. The Bible says, "When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd" (Matt 9:36). This verse gives us great insight into the character of Jesus. He did not show a mere sympathy for the people. Furthermore, "surely he has borne our infirmities and carried our diseases" (Isa 53:4, Matt 8:17).

White stated that "Christ identified Himself with the necessities of His people. Their needs and their sufferings were His."<sup>1</sup> He says, "For I was hungry and you gave me food. . . . I was sick and you took care of me, I was in prison and you visited me" (Matt 25:36-37).

The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. . . . Often the heart will harden under reproof; but it will melt under the love of Christ.<sup>2</sup>

## Servant Leader

When Jesus was baptized by John the Baptist in the Jordan, a heavenly voice addressed Jesus as follows: "Thou art my beloved Son; with thee I am well pleased" (Mark 1:11). These words are related to Isa 42:1, "Behold my servant, whom I uphold, my chosen, in whom my soul delights," which addresses the Servant of Yahweh and

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<sup>1</sup>White, *Pastoral Ministry*, 283.

<sup>2</sup>Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 350-351.

identifies Jesus as the fulfillment of this Old Testament prophecy.<sup>1</sup> Jesus Himself taught the disciples that "the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt 21:28).

There are four Servant Songs of Isaiah (42:1-4; 49:1-6; 50:4-7; 52:13-53:12) which describe the characteristics of Jesus Christ as a servant. The three great themes in them are obedience, witness, and endurance. The servant described in those passages is totally obedient to God (42:1, 50:4-5), witnesses both to the lapsed among Israel and to the Gentiles (49:6), and suffers ignominy and pain (50:5-6). Although the Servant is innocent, He bears the sins of the people (53:11-12), and God will accept His sacrifice and vindicate His cause (53:10-12).<sup>2</sup>

Therefore, White emphasized that Jesus has given marked lessons in humility to all, but especially to the gospel minister. She also said, "If ministers have trials, perplexities, and temptations, they should know that there is One who has endured all these before them," as the apostle Paul said in Heb 12:2-3.<sup>3</sup>

### **Soul Winner**

White stated that "Christ came to give a correct example of a gospel minister. He labored constantly for one object; all His powers were employed for the salvation of

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<sup>1</sup>Shinmyo, 684.

<sup>2</sup>Ibid., 685.

<sup>3</sup>White, *Pastoral Ministry*, 284.

men."<sup>1</sup> Jesus said, "For the Son of man came to seek and to save the lost" (Luke 19:10).

White described how Jesus Christ reached the people:  
Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."<sup>2</sup>

Thus, the five steps of Jesus' soul-winning methods were to mingle with people, to show sympathy for them, to minister to their needs, to win their confidence of, and to bid all "Follow Me." Jesus spent years in ministry practicing these steps. "During His ministry, Jesus devoted more time to healing the sick than preaching. His miracles testified to the truth of His words, that He came not destroy, but to save."<sup>3</sup>

In fact, healing was one of the main methods Jesus used to save people. It is most important to bear in mind Jesus' attitude as a soul winner toward people. White stated:

He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness.<sup>4</sup>

### **Preacher-Teacher**

Jesus was not a mere preacher but a great teacher. His training of the twelve disciples proved that He was the Master Teacher. He chose disciples who mainly were poor and unlettered fishermen of Galilee. They had the advantage of three years' training

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<sup>1</sup>Ibid.

<sup>2</sup>Ellen White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1958), 143.

<sup>3</sup>Ibid., 19.

<sup>4</sup>White, *The Desire of Ages*, 353.

by the greatest educator this world has ever known. The Bible says, "When they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus" (Acts 4:13). The disciples became the world's great leaders because of being educated by Jesus Christ.

The most prominent point of Jesus' education was that "in every human being, however fallen, He discerned infinite possibilities. He saw men as they might be, transfigured by His grace."<sup>1</sup> Thus, people longed to prove themselves worthy of His regard. Zacchaeus, detested by people (Luke 15:1-2, 19:5-8), and Mary Magdalene, called a woman of the town (7:37-38), were typical persons who were changed totally by Jesus, the Master Teacher.

Jesus' teaching style was so plain, simple, and comprehensive that even a child could understand His teaching. His illustrations were taken from the things of daily life and the great book of nature. Ever afterward, when His hearers chanced to see these things of daily life or nature, they recalled His immortal truth.<sup>2</sup>

### **Equipper**

Jesus was the greatest equipper who chose twelve apostles to nurture them for the task of ministering to people. Four steps can be found in His equipping process, those are, planning, organizing, implementing, and evaluating.

First, before choosing the apostles Jesus spent a lot of time and energy preparing

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<sup>1</sup>Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1952), 80.

<sup>2</sup>White, *Pastoral Ministry*, 285-286.

for His ministry. The Bible says, "Jesus was led by the Spirit into the desert . . . and after fasting forty days and forty nights He was hungry" (Matt 4:1-2). Jesus spent forty days with fasting and praying to think over His mission and task. It was a special time of preparation and planning for Jesus to proclaim the gospel.

Second, Jesus recruited volunteers to organize them for His ministry. "He said to them, 'Come! Follow Me and I will make you fishers of men'" (Matt 4:19). After a while, "He appointed twelve to be with Him, that He might send them out to reach" (Mark 3:14). Jesus organized the twelve apostles for His ministry.

Third, Jesus sent out the twelve apostles to the lost sheep of the house of Israel. Jesus "called the Twelve, whom He began to send out two by two" (Mark 6:7). After that in the same way, "the Lord commissioned seventy others, whom He sent ahead of Him two by two into every town and community that He planned to visit" (Luke 10:1). Jesus implemented His plan by sending out His disciples and gave them on-the-job training such as preaching, praying, and healing.

Fourth, Jesus dealt with evaluating and correcting the missionary reports of His apostles. "The apostles gathered around Jesus and reported to Him everything they had done and taught. Then He told them, 'Come away to a solitary place and rest awhile'" (Mark 6:30-31). The apostles had to take a rest because of tiredness and to listen to the evaluation of Jesus about their missionary reports. The seventy also returned and said, "Lord, even the demons are subject to us in Your name. . . . However, do not rejoice because the spirits submit to you, but rejoice because your names are written in heaven" (Luke 10:17, 20). Jesus warned the disciples not to rely on themselves but on God.

Therefore, the pastor needs to follow the equipping process of Jesus to train laity for church growth.

### **Spiritual and Moral Qualifications Needed in Pastoral Leadership**

In order for pastors to succeed in their ministries, something more than human knowledge or experience is essential because they have to deal with spiritual matters, which belong to God. Thus, God calls upon pastors to fit into the standard of Bible truth and to exemplify its precepts in their daily lives. God is willing also to bestow the spiritual and moral qualifications needed in pastoral leadership.

It is important to realize that not only God seeks a spiritual pastor. Lay people long for a spiritual mentor who can help them pay attention to God's leading in their lives. In Japan, which is essentially a heathen country, people tend to judge Christians by their appearances, not by their beliefs. Pastors, therefore, are required especially to have spiritual and moral qualifications for ministry.

Some of the essential qualifications which pastors should possess to have a commanding influence for good are the following.

#### **The Love of Jesus**

It is interesting to note that before His ascension, Jesus mentioned only one condition of discipleship to Simon Peter. Jesus said to him, "Simon, son of Jonas, do you love me?" (John 21:16). Ellen White explained the meaning of Jesus' question to Peter.

The question that Christ had put to Peter was significant. He mentioned only one condition of discipleship and service. "Lovest thou Me?" He said. This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the Lord's flock. Knowledge, benevolence, eloquence, gratitude, and zeal are all aids in the good work; but without the love of Jesus in the heart, the work of the Christian minister is a failure.<sup>1</sup>

To possess the love of Jesus is the absolute qualification of discipleship just as the apostle Paul said, "And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing " (1 Cor 13: 2).

How can one possess the love of Jesus in the heart? White said, "Walk continually in the light of God. Meditate day and night upon His character. Then you will see His beauty and rejoice in His goodness. Your heart will glow with a sense of His love."<sup>2</sup> Therefore, the pastor must be a student of the Scripture and have time set apart for meditation and prayer.

### **Consecration**

Workers for God are required in the spirit of entire consecration to resolve that, by the grace of Christ, they will be a living sacrifice. The apostle Paul said, "I am already on the point of being sacrificed" (2 Tim 4:6).

How can one consecrate him or herself to God? White said, "If Christ dwells in

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<sup>1</sup>White, *The Desire of Ages*, 815.

<sup>2</sup>White, *The Ministry of Healing*, 514.

the heart, the soul will be so filled with His love. Love to Christ will be the spring of action. Those who feel the constraining love of God aim at perfect conformity to the will of their Redeemer."<sup>1</sup>

Thus, entire consecration is not an obligation or compulsion but a gift through the love of Christ. Paul said, "For the love of Christ urges us on" (2 Cor 5:14). This should be the actuating principle of pastors' conduct; it is their motivating power.

### **Humility**

Workers for God are required to an eminent degree to possess humility. They should be the farthest removed from pride and self-exaltation. Jesus declared John the Baptist to be the greatest of prophets; yet when asked if he were the Christ, John declared himself unworthy even to unloose his Master's sandals (John 1:19-27).

How did John the Baptist become such a humble man? He studied the scrolls of the prophets. By day and by night, Christ was his study and his meditation. Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him.<sup>2</sup>

It also is important to understand the meaning of real humility. It does not mean sloth, weakness, or inability. On the contrary, true humility is widely different. White stated that

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<sup>1</sup>Ellen G. White, *Steps to Christ* (Mountain View, CA: Pacific Press, 1973), 28.

<sup>2</sup>Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 8:331-333.



to be clothed with humility does not mean that we are to be dwarfs in intellect, deficient in aspiration, and cowardly in our lives, shunning burdens lest we fail to carry them successfully. Real humility fulfills God's purposes by depending upon His strength.<sup>1</sup>

Thus, it can be said that Noah, Abraham, Moses, Daniel, John the Baptist, Paul, and, above all, Jesus were the examples of the humility which pastors should possess.

### **Earnestness**

Pastors need to be energetic, earnest gospel workers, filled with a desire to give others the truth because a quiet, prayerful life alone does not satisfy the need of the world. The apostle Paul said, "Do not lag in zeal, be ardent in spirit, serve the Lord" (Rom 12:11).

How can one become an earnest and sincere soul winner? It depends on how well one knows the value of a soul. One may estimate its worth by remembering that for one sinner Christ would have laid down His life. When one sees those who are going down to death, he/she will not rest in quiet indifference and ease. His/her efforts for the recovery of sinners will be more earnest and tender.<sup>2</sup>

### **Responsibility**

The apostle Peter wrote to those who labored in the gospel: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind (1 Pet 5:2).

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<sup>1</sup>White, *Christ's Object Lessons*, 363.

<sup>2</sup>Ibid., 196-197.

Ministry means more than sermonizing; it means earnest, personal labor. By personal ministry in the homes of the people, pastors can learn their needs, their sorrows, and their trials. Pastors must share with the people's afflictions, comfort their distresses, relieve their soul hunger, and win their hearts to God. At the same time, tactful work, faithful warnings, and rebuking sins are important duties of pastors.<sup>1</sup>

Furthermore, integrity, tactfulness, intelligence, industry, courtesy, purity, promptness, consistency, openness, and flexibility are all important qualifications for pastors.<sup>2</sup>

### **Developing Pastoral Leadership**

As mentioned above, it is crucial to develop the leadership abilities of pastors in Japan to promote church growth. There is no room for doubt that pastoral leadership is the key for church growth.

Generally speaking, SDA pastors in Japan are well trained in theological concepts and in most skills needed to lead an Adventist church district. But religious indifference, secularism, and a growing discrepancy between generational values make it more difficult for the Adventist church to communicate its message effectively to the surrounding population.

Unfortunately, most pastors are not prepared to deal effectively with this

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<sup>1</sup>Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 526-527.

<sup>2</sup>Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1948), 111-145.

situation. This ineffectiveness correlates with the low conversion growth rate.

Therefore, SDA pastors in Japan have to improve their pastoral leadership through leadership training programs and the development of strategies for church growth.

### **Definition of Christian Leadership**

At present, no one definition of leadership is agreed upon by all scholars. Recent basal texts on leadership theory contain a wide variety of definitions which have emerged from the different perspectives of leadership researchers. My major focus is on the pastor as the overall leader of the congregation and the members as followers, that is, a Christian leadership relationship. Peter Wagner defined Christian leadership as follows.

The gift of leadership is the special ability that God gives to certain members of the Body of Christ to set goals in accordance with God's purpose for the future, and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish these goals for the glory of God.<sup>1</sup>

Therefore, according to Wagner, the essence of Christian leadership or pastoral leadership is that special ability given by God to plan and work together for the proclamation of the gospel.

### **Purpose of Pastoral Leadership**

The apostle Paul stated the purpose of pastoral leadership.

For the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to the nature of the fullness of Christ. (Eph 4:12-13)

According to Paul, the purpose of Christian leadership has two important factors.

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<sup>1</sup>C. Peter Wagner, *Leading Your Church to Growth* (Ventura, CA: Regal Books, 1984), 88.

One is that the gospel must be preached to save sinners and this is done best by equipping the laity. The other is to build a community reconciled by Jesus Christ to the nature of the fullness of Christ. Building a community of love is central to pastoral leadership (John 13:34-35). In the process of building congregations, pastors must keep the church focussed on worship, community, mission, and service--the upward, inward, and outward dimensions of the church. As a matter of course, the SDA pastor is called upon to perform many functions--like preaching, nurturing, evangelizing, and administering, all legitimate and necessary in themselves.

### **Authority of Pastoral Leadership**

The authority of the pastoral leadership is a spiritual authority, not a legal one that can be canonized in hierachical terms. Jesus Christ gave the authority to His disciples by virtue of divine commission (Matt 28:18-20) and the allocation of authority from the church (Gal 2:8-9). The disciples received the authority of pastoral leadership from Jesus, not because of their status or talents, but by Christ's commission. There is no relationship between spiritual gifts and pastoral authority.

Erich Baumgartner states the following:

The source of the authority of the pastor abides not in gifts. The primary source of authority is rooted in a leader's experience with God, which is recognized through the church. Gifts establish potential for ministry. But they need to be recognized and released into a specific sphere of ministry. Even Paul's own gifts and calling had to

be confirmed by the community in order to function effectively (Acts 13:1-3, Gal 2:9-10).<sup>1</sup>

Therefore the authority of the pastor is not based on gifts but on the calling of God and, subsequently, the calling of the church. Furthermore, although the primary source of the authority of the pastor is the calling of God, the pastor should remember that important principles regulate that ministerial authority:

1. Authority must be earned.
2. True authority in the Christian community can be earned only by love.
3. Authority requires hard work.
4. Good communication between pastors and the church board or members is essential.
5. The pastor should respect the opinions of other church leaders.<sup>2</sup>

If the pastor follows these principles, he/she can earn ministerial authority. The pastor should be aware that congregations refuse to be led by those who evidence pastoral irresponsibility, scandal, incapability, immaturity, tyranny, and abandonment.<sup>3</sup> Pastors with such a reputation lose their authority in their congregation.

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<sup>1</sup>Erich W. Baumgartner, "Towards a Model of Pastoral Leadership for Church Growth in German-speaking Europe" (Ph.D. dissertation, Fuller Theological Seminary, 1990), 69.

<sup>2</sup>Ricardo Norton, Class notes for CHMN 638 Seminar in Leadership, Andrews University, Berrien Springs, MI, 1997, 5.

<sup>3</sup>Ibid.

### **Vision for Growth**

For some time, most SDA churches in Japan have not experienced consistent growth. They have lost the vision for growth. They tend to resist deliberate and active planning and the setting of faith goals. However, members of growing churches have a positive attitude towards growth goals and so do their pastors.

Pastors should not to be transactional leaders only, those who deal with the current situation by maintaining the status quo and keep members happy in traditional ways. Pastors have to envision a growth scenario and take the appropriate steps to mobilize the church into effective ministry that results in growth.<sup>1</sup> It is crucial for the SDA pastors in Japan to develop pastoral leadership to vitalize churches that have been stagnant for the past ten years. Chapter 3 deals with the important practical points for developing a pastoral leadership program.

### **The Need for Equipping the Laity**

Equipping the laity is a real need in Japan today. It is the key factor for a church that wants to grow. In Japan, the greatest want of the SDA church is equipping lay leaders and every member.

What the SDA church in Japan needs today is not merely ways to increase the number of annual baptisms, but to equip the laity to play an important role in church growth. However, members of the church should not be expected to assume leadership responsibility or undertake lay ministry without specific training. In reality, pastors in

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<sup>1</sup>Baumgartner, 262-263.

the SDA churches in Japan presently are not providing adequate training for the laity. This means that many new members are not familiar with basic ecclesiastic knowledge and newly appointed local church leaders lack basic leadership knowledge. It is the responsibility of the pastors to equip the laity because the pastors cannot do all the work alone.

### **Definition of Equipping the Laity**

The apostle Paul uses the term "equipping" (*Katartismos*) in Eph 4:11 and Heb 13:21, which means discipling, perfecting, and nurturing. Peter Wagner defines the term equipper as "a leader who actively sets goals for a congregation according to the will of God, obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals."<sup>1</sup>

In other words, the pastor as a equipper is to establish a climate where both the congregation as a group and as individual members can grow spiritually so that the congregation will be healthy and ready to respond to a dying world.<sup>2</sup>

### **Importance of Equipping the Laity**

Why is equipping the laity so important? There are five main reasons the pastor should remember. First, the Bible makes it clear that the vital role of the pastor is to equip the saints for the work of ministry (Eph 4:11-12). Thus, if the pastor neglects the

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<sup>1</sup>C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990), 131-132.

<sup>2</sup>C. Raymond Holmes and Douglas Kilcher, eds., *The Adventist Minister* (Berrien Springs, MI: Andrews University Press, 1991), 101.

equipping of the laity, he/she is disobedient to God's command. In other words, the pastor becomes an unfaithful shepherd to his/her sheep by failing to equip them.

Ellen White stated that "if the people are not taught how to work, how to conduct meetings, how to act their part in missionary labor, how to reach people successfully, the work will be nearly a failure."<sup>1</sup>

Second, pastors surely will wear themselves out if they do not equip the members for the ministry. The vast majority of pastors are overworked and are too busy to prepare good sermons and to perform other vital responsibilities. The demands of the congregation are such that they drain the energy of the pastor.

The SDA church members in Japan tend to depend too much on the pastor for ministry, because he/she is a caregiver rather than an equipper. Furthermore, most of the SDA pastors in Japan serve concurrently more than two churches. They do not have enough time to train the members from whom they really need help.

The Bible teaches that the pastoral leader has to delegate his/her responsibilities or burdens to lay leaders in order to work more effectively themselves.

Jethro said to Moses, "The task is too heavy for you; you cannot do it alone. You will surely wear yourself out" (Exod 18:18), and he counseled Moses to appoint proper persons as rulers of thousands, and others as rulers of hundreds, and others of tens (vs. 21) to bring relief to Moses. They were to help bear the burden with Moses (vs. 23). This principle should be applied to the SDA churches in Japan. The training of lay

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<sup>1</sup>White, *Testimonies for the Church*, 5:256.



leaders will promote church growth.

Ellen White repeatedly emphasized that the pastor must equip every member to carry the burden laid by Christ for ministry.

But many pastors fail in not knowing how, or in not trying, to get the full membership of the church actively engaged in the various departments of church work. If pastors would have more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction.<sup>1</sup>

By equipping the laity, the pastor can promote church growth more effectively and help the church members to grow in spirituality.

Third, if the pastor fails to equip the laity for ministry, the members will become religious weaklings. White stated that as long as church members make no effort to give others the help given them, great spiritual feebleness will result. Therefore, the greatest help that can be given the people is to teach them to work for God and to depend on Him, not on the minister.<sup>2</sup> Therefore, SDA pastors in Japan have to change their nurture-oriented education into a mission-oriented education of the laity to avoid spiritual feebleness in the church.

Fourth, trained volunteers save on spending additional money for employed workers. In Japan, many churches make earnest requests for a paid, full-time pastor, but budgetary realities do not allow for their requests. Training volunteers provides the solution to the problem. Pastors need to know what Kilcher indicates:

Ten members in volunteer ministry are equivalent to one full-time staff person. Yet

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<sup>1</sup>White, *Gospel Workers*, 198.

<sup>2</sup>White, *Testimonies for the Church*, 7:18-19.

most churches are under-utilizing their available people-power by 80 percent. If every member in a church of 200 members were motivated to find his/her place of ministry, the church would add the equivalent of 16 full-time pastors to the staff.<sup>1</sup>

Fifth, equipping the laity is always necessary and Christian education programs should be continuous because (1) some new members always need training; (2) new knowledge is always uncovered that members should have; (3) people are always devising new and better methods; (4) new church officers are always being elected who need training; and (5) new communities are always awaiting to be reached.<sup>2</sup>

These five reasons are universal by nature and apply to the SDA church in Japan. Adventist pastors need to equip lay leaders and other church members for effective ministry and spiritual growth in the body of Christ. Chapter 3 discusses the vital practical points needed to develop pastoral leadership training for the SDA pastors in Japan.

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<sup>1</sup>Holmes and Kilcher, 100.

<sup>2</sup>Ricardo Norton, Class notes for CHMN 664 Equipping Lay Leaders for Church Growth, Andrews University, Berrien Springs, MI, Spring 1997.

## CHAPTER III

### DEVELOPING PASTORAL LEADERSHIP

Chapter 2 notes that SDA pastors in Japan are well trained in theological concepts and in most skills needed to run a church, but they are not prepared to deal effectively with religious indifference, secularism, and the growing discrepancy between generational values. This ineffectiveness correlates with the low growth rate. It seems, therefore, that pastors have to improve their pastoral leadership by training the laity to meet the needs of people.

The definition of pastoral leadership, as discussed in chapter 2, noted that pastoral leadership is planning and working together for the proclamation of the gospel. But how can the pastor develop his/her pastoral leadership in the church? Chapter 3 deals with the key ingredients for developing pastoral leadership in such aspects as spirituality, leadership style, role of the pastor, administrative ability, communication skills, principles of conflict resolution, and time management.

#### **The Importance of Spirituality**

*Minister's Manual* says, "A call to ministry is first a call to spirituality. . . . It leads us to center ourselves in Him. Christ becomes the passion of our lives."<sup>1</sup> This quotation

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<sup>1</sup>General Conference of Seventh-day Adventists, *Minister's Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, Ministerial Assn., 1992), 21.

makes it clear that the pastor should give primacy to spirituality. There are several reasons why spirituality is essential to pastoral leadership.

### **Essential to Be a Spiritual Leader**

God trained Moses to become a spiritual leader first, then He called him as a leader of the Israel. White notes:

His providence appointed Moses forty years of training in the wilderness as a keeper of sheep. . . . After this experience, Moses heard the call from heaven to exchange his shepherd's crook for the rod of authority; to leave his flock of sheep and take the leadership of Israel.<sup>1</sup>

In order to become a leader, Moses had to be given spiritual formation before doctrines and practical strategies. He learned spirituality in the wilderness.

He recognized the presence of God in his surroundings. All nature spoke to him of the Unseen One. He knew God as a personal God, and, in meditating upon His character he grasped more and more fully the sense of His presence. He found refuge in the everlasting arms.<sup>2</sup>

Like Moses, the pastor also is called first to spirituality before he/she becomes a church leader. Derek Morris says, "I discovered that church members were not the least bit concerned about my GPA. There was only one thing that really mattered to them: Was I a man of God, a spiritual leader?"<sup>3</sup> The same concern arises among the people in the SDA church in Japan. Thus the pastor should always bear in mind that he/she is

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<sup>1</sup>White, *The Ministry of Healing*, 474-475.

<sup>2</sup>Ibid., 475.

<sup>3</sup>Holmes and Kilcher, 18.

called to spiritual leadership with a living connection with God. Because “real power in ministry springs from spirituality that comes from a personal encounter with Christ.”<sup>1</sup>

### **Essential to Pastor's Soul-winning Success**

Spirituality is important not only when a person becomes a pastor but also while he/she is working as a soul-winner, because “knowing Jesus and holding Him up before your people is the first secret to soul-winning success.”<sup>2</sup> Therefore, the pastor needs to set time aside for daily Bible study and prayer, otherwise his/her work will be powerless. Jesus says, “Apart from me you can do nothing” (John 15:5). It reminds us of the need to pray for a daily baptism of the Holy Spirit. Derek Morris states, “The most important realization is that God is inviting me to a devotional life rather than to a devotional time.”<sup>3</sup>

### **Essential to the Preacher's Preaching**

According to Robert Johnston, “there is a great and hungry demand for reality.”<sup>4</sup> Then he quotes Stewart's remark, “You do not need to be eloquent, or clever, or sensational, or skilled in dialectic; you must be real.”<sup>5</sup> A painted fire warms nobody. The pastor must be real. He/she must really know God. But how can he/she know God?

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<sup>1</sup>*Minister's Manual*, 21.

<sup>2</sup>*Ibid.*, 22.

<sup>3</sup>Holmes and Kilcher, 25.

<sup>4</sup>*Ibid.*, 10.

<sup>5</sup>*Ibid.*

Ellen White remarked that

if we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. . . . Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. . . . The minister will not preach over and over the same set discourses. His mind will be open to the constant illumination of the Holy Spirit.<sup>1</sup>

Therefore, the pastor needs to have devotional time to know Jesus for himself by partaking of the Living Bread and partaking from a fountain ever fresh from heaven, not just for sharing Him with his people. Holmes and Kilcher note: "Today our need is not for a new theology, but for renewed preachers! Preachers who know Jesus Christ and who have dedicated their lives to preaching the biblical message!"<sup>2</sup> Thus, pastors should be called to be a real people of God and renewed preachers. Samuel Logan emphasizes the importance of the pastor's devotional time.

If a pastor is to be a good pastor, there must be as much time when he is unavailable to his people as there is time when he is available to counsel them and visit in their homes. . . . The minister must be rigorous in maintaining these uninterrupted times.<sup>3</sup>

### **Essential to Pastor's Courage**

"Sometimes what you need most of all is time to listen to and talk with God and let Him pastor the pastor."<sup>4</sup> Because the pastor is a human being who is sinful and finite, he/she, too, can lose courage like Elijah who said, "It is enough; now, O Lord, take away

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<sup>1</sup>White, *Christ's Object Lessons*, 129-130.

<sup>2</sup>Holmes and Kilcher, 135.

<sup>3</sup>Samuel T. Logan, Jr., ed., *The Preacher and Preaching* (Phillipsburg, NJ: Presbyterian and Reformed Pub., 1986), 99.

<sup>4</sup>*Minister's Manual*, 22.

my life, for I am no better than my ancestors" (1 Kgs 19:4). But the Lord said to Elijah, "Go out and stand on the mountain before the Lord" (vs. 11). What Elijah needed most of all was to take time to listen to and talk with God. Christ is called the "Wonderful Counselor" (Isa 9:6). The pastor must receive pastoral care and hear the Word of God spoken to his/her personal situation. White stated:

When you are desponding, close the lips firmly to men . . . but tell everything to Jesus. . . . Ask for humility, wisdom, courage, increase of faith, that you may see light in God's light and rejoice in His love.<sup>1</sup>

### **Barriers to Spirituality**

One of the prominent characteristics of social life in Japan is busyness. The hard-working Japanese are too busy to give heed to the gospel. They understand little of what is right or wrong or what is the meaning of life. Busyness is a fatal barrier to their spirituality. The same problem is faced by the SDA pastors in Japan. Most pastors experience increased demands from their congregations for pastoral care at a time when their schedules are already overloaded and their emotional energies are drained.

Jesus said to the apostles, "Come away by yourselves to a lonely place, and rest a while.' For many were coming and going, and they had no leisure even to eat" (Mark 6:31). "The disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts."<sup>2</sup> Ellen White warned pastors against always being in a bustle of activity.

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<sup>1</sup>White, *Ministry of Healing*, 513.

<sup>2</sup>White, *The Desire of Ages*, 360.

She stated that

it is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. Self-denial is required of the disciples of Christ, and sacrifices must be made; but care must also be exercised lest through their overzeal Satan take advantage of the weakness of humanity, and the work of God be marred.<sup>1</sup>

Busy, bustling ministries in the church can affect the pastor's spirituality and ruin his/her health. They tend to trust in human plans and methods, pray less, and have less faith. Therefore, pastors should give heed to Jesus' word to come away by themselves and remember the five barriers to the pastor's spiritual growth:

(1) lack of confidence, (2) lack of time, (3) lack of privacy, (4) lack of planning, and (5) lack of discipline.<sup>2</sup> On the other hand, six methods are helpful to the pastor's spiritual growth: (1) devotional life of focusing on friendship with God, (2) reading, (3) meditation, (4) praise prayer, (5) penitential prayer, and (6) intercessory prayer.<sup>3</sup>

The significance of spirituality for pastoral leadership cannot be exaggerated. Only spirituality can provide the effective pastoral leadership such as soul-winning success, power of preaching, and courage. It is crucial for pastors have personal devotions with God every day to become spiritual leaders for God's glory.

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<sup>1</sup>Ibid., 362.

<sup>2</sup>*Minister's Manual*, 23-24.

<sup>3</sup>Ibid., 24-25.



### Leadership Style

Before the Second World War, feudalism prevailed over Japan. This social feudal structure affected interpersonal relations. After the War, the idea of democracy spread rapidly throughout the country, but some feudalistic ideas still exist even in the church. Union and Conference leaders and pastors are in danger of becoming authoritative or bureaucratic.

It is very important for pastors in Japan to know, develop, and apply the leadership style that best fits with the needs of church members. The best way to approach this topic is to consider some recognized styles.

Several leadership styles include what a leader does and says and how he/she acts. Some studies consider a leader's approach to the use of authority and participation in decision making.<sup>1</sup> The pastor should know which style of leadership is appropriate to the group and the situation where he/she is working. By understanding the different styles of leadership, the pastor can better appreciate what a leader must do to motivate others.<sup>2</sup>

Roberta Hestenes classifies the styles of leadership into the four most common categories as "autocratic, authoritative, democratic, and laissez-faire."<sup>3</sup> In the autocratic style, the leader holds total control, determines goals, and tells people what to do. He/she

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<sup>1</sup>Bernard M. Lall and Greeta R. Lall, *Dynamic Leadership* (Mountain View, CA: Pacific Press Pub. Assn., 1979), 23.

<sup>2</sup>Ted W. Engstrom and Robert C. Larson, *Seizing the Torch* (Ventura, CA: Regal Books, 1988), 65.

<sup>3</sup>Roberta Hestenes, *Using the Bible in Groups* (Philadelphia, PA: Westminster Press, 1983), 41.

focuses attention on him or herself.

In the authoritative style, the leader holds strong control and has a definite purpose and plan but is open to some modification. The leader prepares and asks questions and the members respond. That is to say, the leader is clearly the decision-maker, but he/she seeks the opinions and feelings of members before decision making.

The democratic style means that the leader holds shared control and shares leadership responsibility. Democratic leaders also are recognized as participative. They believe in other people and create a sense of security and belonging. The leader ensures that others have a chance to lead. If the leader withdraws, the group will not fall apart.

The laissez-faire style is where the leader holds minimal control and does not seem to care. Other terms which have been used to describe the laissez-faire style are permissive, passive, abdicating, and retiring. The leader absents him or herself and thus permits members to function within defined limits. The leader causes the group to accomplish very little and encourages fragmentation through lack of discipline.<sup>1</sup>

The concept of leadership behavior questions which style of leadership is best. In other words, does the leader need to use four different leadership styles according to the characteristics of the people, the situation, and his/her own personality?

### **Appropriate Leadership Styles**

Two different opinions are predominant in the concept of the leadership style in the church perspective. One is that all leadership styles are necessary to motivate people effectively in various situations. Thus, each style can be used more or less appropriately

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<sup>1</sup>Ibid.

or inappropriately. Ted Engstrom states that "there is no right or wrong style. . . . It is important to remember that: (1) different leadership styles exist, and (2) different circumstances require different styles."<sup>1</sup> Therefore, the leader must vary his or her leadership style according to the situation. The appropriate style depends on the needs of the moment. Lindgren and Shawchuk also assert that

no one style of leadership is best for leaders in all situations. . . . A leader needs to have a broad range of style at his or her disposal, and to be able to match these with the need of the group.<sup>2</sup>

They seem to think that an effective ministry demands a variety of leadership styles due to the complexity of congregational life and the diversity of individual parishioner needs. Thus, the leader needs to learn the various leadership styles.

Each style has its merits and demerits. James Means indicates the demerits of autocratic leadership as follows.

The typical characteristics of autocrats are feelings of superiority, lack of trust or confidence in others, attempts to control the decision-making process, difficulty in yielding to the opinions of others, substitution of leaders' goal for group goals, and sometimes, manipulative tactics to gain power over followers. Spiritual leaders who tend toward aggressiveness must recognize these dangers of their style.<sup>3</sup>

One weak point of autocratic leaders is their tendency to domineer others so much that they get no genuine trust or voluntary spirit from the members. Another is that the leader is more interested in subject matter than people. Thus, the members are

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<sup>1</sup>Engstrom and Larson, 64-65.

<sup>2</sup>Lindgren and Shawchuck, 46.

<sup>3</sup>James E. Means, *Leadership in Christian Ministry* (Grand Rapids, MI: Baker Book House, 1989), 88.

"almost puppets."<sup>1</sup> Additionally, James Means states that "continual use of authoritarian methods is inconsistent with spiritual guidelines for spiritual servant leadership. . . . When reasonable aggressive behavior is justified, it must be accompanied by graciousness and respect for the opinion of others."<sup>2</sup> On the contrary, the strong points of the autocratic leaders are that they "are quick to take authority and are good at managing trouble and solving problems."<sup>3</sup>

James Means also underlines some merits and disadvantages of the submissive and participatory leadership styles.

Submissive and participatory leaders tend to trust the opinions and decisions of others, refuse to dominate or control, encourage dissent and debate, believe group decisions are group owned and more easily implemented, help groups set their own goals, and see themselves as participating members within the group. However, submissive leaders may be merely weak or timid, and leaders who tend toward submissiveness must recognize the dangers inherent in their style.<sup>4</sup>

The weakness of submissive leadership behavior is that the leader lacks the courage to make decisive plans so the group accomplishes very little or fragmentation is encouraged through lack of discipline.<sup>5</sup> This is virtual abdication of the leadership role. The danger of the extreme form of the submissive leadership behavior is withdrawal

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<sup>1</sup>Hestenes, 41.

<sup>2</sup>Means, 89.

<sup>3</sup>Aubrey Malphurs, *Planting Growing Churches for the 21st Century* (Grand Rapids, MI: Baker Book House, 1995), 100.

<sup>4</sup>Means, 88.

<sup>5</sup>Hestenes, 41.

from the responsibilities of leadership.<sup>1</sup>

The participatory leader (who exhibits a moderate form of submissiveness) tends to err in his/her excessive concern for congeniality, harmony, and cohesiveness. Such a leader fails to see other equally important tasks such as group achievement.<sup>2</sup>

On the other hand, one strong point of submissive leadership behavior is that it creates a leadership vacuum in which group members can accomplish the task by assuming leadership roles and carrying on the work themselves. In order to do this, the leader becomes somewhat passive and, in some cases, may withdraw from certain group meetings and activities altogether.<sup>3</sup>

Participatory leaders also have strong points. They are very patient persons who are good at listening and calming excited people. They are loyal, focused, and cooperative. They strive for peace and smooth operation in the company.<sup>4</sup>

I noted above that one opinion is that all leadership styles are necessary to motivate people effectively in various situations. Then the critical question is, To what extent and in what manner should leaders influence or attempt to influence the decisions of the church and its boards and committees?<sup>5</sup> Means summarizes the four main

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<sup>1</sup>Means, 77-78.

<sup>2</sup>Ibid., 81.

<sup>3</sup>Norman Shawchuck, *How to Be a More Effective Church Leader* (Indianapolis, IN: Spiritual Growth Resources, 1981), 22.

<sup>4</sup>Malphurs, 100.

<sup>5</sup>Means, 88.

leadership styles by saying, "There are no perfect answers."<sup>1</sup> Engstrom and Larson avow, "There is no right or wrong style."<sup>2</sup> Therefore, according to their opinions, the best leadership style varies according to culture, circumstance, and place.<sup>3</sup> Good leaders leave room for flexibility, adjusting their style according to circumstances.

### **Servant Leadership Style**

Another concept of leadership style introduced by Jesus Christ is the so-called servant leadership.

And he said to them, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves (Luke 22:25-26).

Jesus clearly denied the autocratic leadership behavior to lord it over people.

This should not be a Christian leadership style. Ellen G. White also warned against authoritarian leadership.

God never designed that one man's mind and judgment should be a controlling power. He never designed that one man should rule and plan and devise without the careful and prayerful consideration of the whole body, in order that all may move in a sound, thorough, harmonious manner.<sup>4</sup>

She also clearly denied the autocratic leadership style, which is inconsistent with spiritual guidelines for spiritual servant leadership. It seems clear that God's work has no

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<sup>1</sup>Ibid.

<sup>2</sup>Engstrom and Larson, 64.

<sup>3</sup>Richard A. McCormick, "Authority and Leadership the Moral Challenge," *America*, July 1996, 12.

<sup>4</sup>Ellen G. White, *Selected Messages* (Washington, DC: Review and Herald Pub. Assn., 1958), 3:16-17.

room for authoritarianism. Furthermore, dictatorial, authoritarian, and even some forms of bureaucratic administration are not the best leadership styles, and in fact, are abhorred by the Lord.<sup>1</sup>

The apostle Paul indicated the importance of servant leadership in Rom 12, 1 Cor 12, and Eph 4, which is indicated for Christ's disciples of all time. The biblical view of leadership is not the autocratic leadership to wield all the power and authority over the Body of Christ. The point of the biblical view of leadership is that leadership needs to be shared and all of Christ's people who exercise the gifts of the spirit must work together.<sup>2</sup>

It is clear that servant leadership is different from other styles. The purpose of servant leadership is the redemption of people. Its form comes from Jesus Christ who said that "the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Matt 20:28). Thus, the servant leadership style is more religious than political.<sup>3</sup> I believe that it can be applied to any time and place in the world, because the essence of it is to serve people by love, compassion, and the Holy Spirit.

Hawkinson and Johnston indicate the implications of servant leadership as follows.

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<sup>1</sup>Lall and Lall, 26.

<sup>2</sup>Ralph A. Hollenbeck, "A Design for the Establishment of a Resource Center for Pastoral Skills Development in the Carolina Conference of Seventh-day Adventists, Based upon a Pastoral Skills Needs Inventory" (D.Min. dissertation, Andrews University, 1991), 31-32.

<sup>3</sup>Shinmyo, 697-698.

1. Servant leadership provides an aggressive, clear vision of the task of the kingdom. It is neither passive nor weak; it does not merely provide good advice.
2. Servant leadership is a result of the Spirit's work in a person on behalf of other people. It is not a means of seeking advantage or privilege for one's self.
3. Servant leaders know that a leader is not different from the people served. All are coworkers in the same task. The will of the leader, therefore, is not to be forced on the group. At the same time, the leader has the primary responsibility of articulating the task.
4. Servant leaders must have both humility of spirit so that they can be addressed and a clarity and depth of conviction about the gospel so that they have something to say.
5. In being a servant, a leader by necessity has to sacrifice personal right and privilege.<sup>1</sup>

As cited above, several specific characteristics of servant leadership are presented: clear vision, the Spirit's work, coworkers, humility and conviction, and sacrifice--all of which are quite different from other styles. There is no indication that servant leadership is an easy task. But I was convinced that I should apply servant leadership in my future ministry because servant leadership is the only leadership style that is completely supported by Jesus Christ. Of course, one can recognize the merits of each of the other leadership styles and utilize them to some extent according to the

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<sup>1</sup>James R. Hawkinson and Robert K. Johnston, *Servant Leadership* (Chicago, IL: Covenant Pub., 1993), 16.



situation. But if we forget the spirit of servant leadership, we cannot become true leaders for the benefit of the church.

In Japan, church members tend to follow leaders who establish a warm, supportive, friendly, and accepting climate. They want leaders who encourage innovation and creativity in management, who assist in decision making, and who support all results. Therefore, the democratic leadership style based on the true servant leadership will be appropriate for the SDA church in Japan. Of course, it can be applied to any place in the world.

### **Understanding the Role of the Pastor**

Many SDA pastors in Japan are not skilled at motivating the laity to serve others. They are rather passive about mobilizing the laity for ministry. It appears that pastors in Japan have become caregivers rather than equippers. They tend toward a one-person ministry. This ineffectiveness correlates to the low church growth. SDA pastors in Japan should have a clear understanding of the role of pastors for effective church growth.

#### **Pastor as Equipper**

For pastors, the significance of the ability to equip others cannot be exaggerated. As discussed in chapter 2, the primary task of the pastor is to train or equip members for their ministry. Therefore, it is crucial for pastors to develop the ability to equip others. Several factors help pastors to become effective equippers.

Paul Benjamin indicates that it is extremely important for the pastor to have a

clear understanding of his/her own role because the equipping ministry is an entirely different principle from the one-person-clergy concept.<sup>1</sup> In other words, the pastor has to change his/her view about laypersons so that he/she will use to the maximum those resources available to them.<sup>2</sup>

But pastors often react negatively toward equipping laypersons, perhaps because "pastors may interpret increased lay involvement as a decrease of their control, and that can be threatening."<sup>3</sup> It is a frightening factor for pastors to delegate their responsibility to volunteers. Additionally, pastors cannot be certain that laypersons can do the job. Pastors are also action-oriented. They want people to act promptly. However, the inclination and the ability to act quickly could prevent a pastor from recognizing an opportunity to use the talents of many church members.<sup>4</sup> These negative factors can be admitted in the SDA church in Japan. Operating under the pressure of baptismal goals, pastors tend to do all the work and forget to delegate ignoring that delegating will aid them to reach baptismal goals sooner. This causes a vicious circle of one-person ministry and low church growth. In short, pastors can hinder the equipping task. This is one of the reasons why the majority of church members are not involved in a ministry in

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<sup>1</sup>Paul Benjamin, *The Equipping Ministry* (Cincinnati, OH: Standard Pub., 1978), 55.

<sup>2</sup>Eliezer Castanon, "The Training of Laypersons for Care-Providing Ministries among Hispanics" (D.Min. dissertation, Andrews University, 1988), 75.

<sup>3</sup>Holmes and Kilcher, 102.

<sup>4</sup>Ibid.

the church.<sup>1</sup>

Therefore, unless pastors change their view of the ministry from a one-person ministry to an equipping ministry, they may suffer from a dependent congregation, sluggish growth, and finally, their own complete burn-out. Ellen White stated the importance of equipping the laity.

God has not given His ministers the work of setting the church right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine-tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made!<sup>2</sup>

Ironically enough, if pastors themselves work hard and the members relax, they will create spiritually weak churches. Contrarily, if pastors try to spend most of their time training and equipping their members, they will create a church that is stronger spiritually. In other words, the more care they give them, the weaker they become spiritually.<sup>3</sup> Ellen White states emphatically that "the greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers."<sup>4</sup>

Russell Burrill affirms that today most church-growth authorities believe the role of the pastor must be that of a trainer or equipper.<sup>5</sup> K. Lavern Snider asserts:

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<sup>1</sup>Ibid.

<sup>2</sup>White, *Testimonies for the Church*, 7:18.

<sup>3</sup>Russell Burrill, *Revolution in the Church* (Fallbrook, CA: Hart Research Center, 1993), 50.

<sup>4</sup>White, *Testimonies for the Church*, 7:19.

<sup>5</sup>Burrill, 53.

When he (the pastor) discovers natural talents and gifts of the Spirit which have been distributed among God's people, equips the people, and leads them into their various ministries, he accomplishes the biblical teaching of the priesthood of all believers (1 Pet 2:5, 9).<sup>1</sup>

If pastors neglect the role of equipping their members for their ministries, they consequently will ignore the doctrines of the gifts of the Holy Spirit and the priesthood of all believers, which will hinder spiritual growth and external growth. Thus, it is crucial for the pastor to perceive him/herself as an equipper who has found this to be more productive and personally satisfying than constant preoccupation with thoughts of "My ministry, My pulpit, My pastoral calling, My responsibilities, My business."<sup>2</sup> The first step is to develop the ability to equip others.

### **Pastor as Educator**

After perceiving the role of the equipper, the pastor needs to undertake the role of the educator. Ellen White said:

Christ intends that His ministers shall be educators of the church in gospel work. They are to teach the people how to seek and save the lost. But is this the work they are doing? Alas, how many are toiling to fan the spark of life in a church that is ready to die! How many churches are tended like sick lambs by those who ought to be seeking for the lost sheep! And all the time millions upon millions without Christ are perishing.<sup>3</sup>

What a clear and solemn counsel to the pastor this is! White repeatedly emphasized that Christ intended that His ministers should be educators of the church in

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<sup>1</sup>K. Lavern Snider, *Whose Ministry?* (Osaka: Japan Free Methodist Mission, 1975), 89.

<sup>2</sup>*Ibid.*, 96-97.

<sup>3</sup>White, *The Desire of Ages*, 825.

gospel work. She concretely stated, "Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."<sup>1</sup> She underlined that the educating role of the pastor should take more time than the preaching role.

Then, what does it mean that the pastor should teach people how to seek and save the lost? Does it mean that the pastor has to make all members Bible teachers like him/herself? No, not exactly. Ellen White explained:

Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Him in giving the "glad tidings" to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given.<sup>2</sup>

Clearly, every believer is a minister, but not everyone works in the same way. Rex Edwards indicates that "the problem is that although so widely accepted, many of these concepts about lay ministry have little impact on the typical church member."<sup>3</sup> What is the problem or obstacle of the realization of lay ministry? He says, "Perhaps the greatest problem for that member of the church who tries to understand ministry is how the concepts can actually be applied in his or her life."<sup>4</sup> Certainly, the role of lay ministry is not as definite as that of the pastors, which can easily be defined. Thus, how can the pastor educate every member to serve others without clearly outlining lay ministries?

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<sup>1</sup>White, *Testimonies for the Church*, 7:20.

<sup>2</sup>White, *Education*, 264.

<sup>3</sup>Rex D. Edwards, *Every Believer a Minister* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1995), 84.

<sup>4</sup>Ibid.

The apostle Peter stated, "Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received" (1 Pet 4:10). Spiritual gifts are given to each member to serve one another. Therefore, it is the pastor's duty to help the members discover their gifts and develop them. Members need to be trained and given knowledge on how to use their gifts. Then every member can do personal evangelism using his or her own spiritual gifts.

He may not be able to speak to congregations, but he can work for individuals. To them he can communicate the instruction received from his Lord. Ministry does not consist alone in preaching. Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith.<sup>1</sup>

Every member can do such personal evangelism as giving a personal testimony, visiting the sick, helping, comforting, and encouraging. The pastor needs to help every member to discover his or her own uniqueness. "Each unique child of God will be fulfilling his or her ministry."<sup>2</sup> Rex Edward comments:

So one way to identify and fulfill one's ministry is to identify one's own uniqueness--what one likes to do, what one sees in the world, what one can offer. Then begin looking for situation in which to make that offer.<sup>3</sup>

Furthermore, the pastor needs to know that the educating role of the pastor has two purposes: the accomplishment of the purpose of the church and the fulfillment of

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<sup>1</sup>White, *The Desire of Ages*, 822.

<sup>2</sup>Edwards, 88.

<sup>3</sup>Ibid., 87.

the spiritual growth of each member.<sup>1</sup> Ellen White wrote, "Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature."<sup>2</sup> There is a close interrelationship between the unselfish service and the partakers of divine nature. The pastor cannot neglect to educate the members, for to do so would hinder their development of character. Thus, the educating role of the pastor is to draw out the uniqueness of every member, to help each one to discover a place of ministry in harmony with his or her spiritual gift.

### **Pastor as Trainer**

The ability to equip others requires an understanding of the role of the pastor as educating every member to serve others. Furthermore, it is also necessary for the pastor to remember that he/she is a trainer of the members for their ministry. The pastor needs to know the importance of at least three factors to become an effective trainer: training, skills, and personal attributes. Ellen White emphasized the importance of the pastor's training role.

Every church should be a training school for Christian workers. Its members should be taught how to give the Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted.<sup>3</sup>

Therefore, the pastor has to be a trainer. Russell Burrill also says, "Training is an

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<sup>1</sup>Russell Burrill, Class outline for CHMN 615 Evangelism and Church Growth, Andrews University, Berrien Springs, MI, 1996, 1-3.

<sup>2</sup>White, *Education*, 16.

<sup>3</sup>White, *The Ministry of Healing*, 149.

absolutely vital component that will require significant pastoral attention if people are to function effectively in ministry."<sup>1</sup> When the pastor neglects the training function, the church becomes spiritually weak.<sup>2</sup> Burrill states, "The best remedy for Laodicea is for pastors to train members and then put them into meaningful ministry in harmony with their spiritual gifts."<sup>3</sup>

But Lindgren and Shawchuck recognize a problem. They state, "Yet, in most churches recruitment is done poorly, and training is practically nonexistent."<sup>4</sup> Burrill also refers to this.

Most local church training occurring today is not systematic or intentional; rather, it occurs because someone feels a burden to provide training in a certain area. There is no centralized effort to equip all the members for their ministries. The Adventist church has developed superb resources for training in many areas of church life. Sadly, they are very seldom used in most churches.<sup>5</sup>

Unfortunately, the status quo of church training is extremely low, but the significance of the training cannot be exaggerated. Douglas Kilcher asks, "Are all churches desirous of such a pastor/leader/equiper who can lead them in these ways? Of course not. In fact, amazingly few, it seems. But that is the work of today's pastor."<sup>6</sup>

It is true that "motivating and equipping volunteers in the church demands great

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<sup>1</sup>Burrill, *Revolution in the Church*, 107.

<sup>2</sup>Ibid., 49.

<sup>3</sup>Ibid., 52.

<sup>4</sup>Lindgren and Shawchuck, 113.

<sup>5</sup>Burrill, *Revolution in the Church*, 108.

<sup>6</sup>Holmes and Kilcher, 106.



amounts of time and energy"<sup>1</sup> just as Jesus trained his disciples for three and a half years. But the result was great.

Along with understanding the training role, the pastor also needs to know how to organize a Lay Ministry Training Center (LMTC), which means that "a formal and regular offering of a variety of courses to communicate concepts and training should be provided."<sup>2</sup>

One of the first areas to consider would be a curriculum such as lay ministry skills, biblical studies, Christian living, or community interest.<sup>3</sup> The next step would be finding qualified teachers. This is the biggest barrier most churches face when starting a lay ministry program. That is why a small church must start small. Not only the church members but their friends and conference personnel can teach some classes.<sup>4</sup> "Classes may be on a week night, some may be offered Friday night, Sabbath or Sunday."<sup>5</sup>

Some churches have lay ministry credentialing programs which specify courses of study and have graduation or credentialing ceremonies. Once every six months, lay ministers are commissioned during the worship service. If it grows, the LMTC may require a part-time or full-time person to coordinate. Courses may be offered quarterly.<sup>6</sup>

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<sup>1</sup>Ibid., 107.

<sup>2</sup>Burrill, Class outline for CHMN 615, chap. 7, app. xxii.

<sup>3</sup>Ibid.

<sup>4</sup>Burrill, *Revolution in the Church*, 112-113.

<sup>5</sup>Burrill, Class outline for CHMN 615, chap. 7, app. xxiii.

<sup>6</sup>Ibid.

Pastors need to follow several steps as they begin a program. They should:

1. Research other churches that have a program of training laity and find out what they have done right and what should be done differently.
2. Start with several course offerings (four to six) and build up from there within one or two selected curriculum areas.
3. Carefully select courses and teachers.
4. Publicize the program to church members and community members (if appropriate).
5. Have the Lay Ministry Committee members plan together any additional steps.<sup>1</sup>

Finally, the pastor must remember to begin with the basics as he/she develops the ability to equip others. Although the pastor has enough knowledge and skill for equipping the laity, lay members expect more to encourage them to follow him/her. They expect certain things from their leaders such as credibility, enthusiasm, energy, and commitment.<sup>2</sup> Of course, the true motivator is not the pastor but the Holy Spirit. Jesus said, "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses" (Acts 1:8).

### **The Pastor's Role as Administrator**

Most SDA pastors in Japan have not been trained in church administration that effectively leads the church. They have learned a little from their years of experience

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<sup>1</sup>Ibid.

<sup>2</sup>Holmes and Kilcher, 105-106.

working as leaders, but not by instruction or seminars. They need more biblical knowledge and more practical skills about church administration in order to become more effective administrators.

### **Administrative Ability**

Pastors need to develop administrative ability. They must understand the principles and elements involved in church administration to accomplish better church work. Today, pastors cannot ignore the fact that administrative activities in the life of the church have increased.<sup>1</sup> Therefore, to promote affective church growth, the pastor must have a clear understanding of his/her administrative role and develop necessary skills.

### **Definition of Church Administration**

Generally, a discussion of church administration should begin with an understanding of administration. The word "administer" is derived from the "Latin, *administrate*, meaning literally, to serve."<sup>2</sup> Arthur Adams explains it thus:

The English word developed from the Latin verb meaning "to serve." The major biblical word is a term that means "servant" or "waiter." It is most often translated "minister" and has come into our language as "deacon." Jesus uses the term when he says, "The Son of man came not to be ministered unto, but to minister." It appears in the sense of "administer" in Paul's letter.<sup>3</sup>

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<sup>1</sup>Alvin J. Lindgren, *Foundations for Purposeful Church Administration* (Nashville, TN: Abingdon Press, 1965), 15.

<sup>2</sup>*Ibid.*, 22.

<sup>3</sup>Arthur M. Adams, *Pastoral Administration* (Philadelphia, PA: Westminster Press, 1964), 13.

Then, one asks, what is the definition of church administration? Peter Wagner defines church administration as follows:

The gift of administration is the special ability that God gives to certain members of the Body of Christ to understand clearly the immediate and long-range goals of a particular unit of the Body of Christ, and to devise and execute effective plans for the accomplishment of those goals.<sup>1</sup>

Thus, a church administrator may be portrayed as a person who serves the church to attain its goals by using human, physical, and financial resources. "The administrator must plan, organize, find and train leaders and workers, offer some guidance, and encourage discipline."<sup>2</sup> Those with the gift of administrative ability can help out in the church ministry as church clerk, treasurer, nominating committee, social committee, telephone committee, church secretary, Sabbath School superintendent, publications, public relations, etc.<sup>3</sup> It is clear that the administrator plays very important roles in the church to accomplish God's work.

### **Administration versus Ministry**

Administrative duties may be exciting subjects for leaders, but they can be especially frustrating for pastors. Lindgren says:

The ministers' own evaluation of their work indicated that 40 percent of their time was given to administrative work and 10 percent more to organizational activities, half their time thus being consumed in organizational responsibilities. More important, however, is the fact that these ministers generally resented growing

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<sup>1</sup>Wagner, *Leading Your Church to Growth*, 88-89.

<sup>2</sup>Adams, 14.

<sup>3</sup>Burrill, Class outline for CHMN 615, chap. 7, app. xxi.

demands upon their time. They felt that they had been called primarily to preach, teach, and do pastoral work, tasks which received a decreasing share of their working time.<sup>1</sup>

Clearly, the pastors are in a dilemma regarding the conflict between administration and ministry. Essentially, one of the important components of the pastor's ministry is administrative duty. In other words, administration cannot be excluded from ministry. Ministerial leadership has three essential ingredients: (1) emancipation--the equipping of church members according to gifts so they do not rely totally on the pastor for operation, (2) dissemination--the proclamation of the gospel and expansion into new communities, (3) administration--the planification and implementation of goals to accomplish the church mission.<sup>2</sup>

Traditionally, pastors assume the preacher, priest, and teacher roles; but in the 1990s, the pastor is expected to add the role of ministry plus administration and organization.<sup>3</sup> In other words, the pastor's views of the pastoral role differ from the congregation's views of the pastor's role. Nowadays, the congregation expects the pastor to perform mainly the roles of pastor, administrator, or organizer. But "one of the problems with administrative and organizational roles in the ministry is that many pastors in the past have not understood or have not been trained in these two roles." Therefore, they feel very inadequate working in them. This situation creates a serious

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<sup>1</sup>Lindgren, 15-16.

<sup>2</sup>Ricardo Norton, Class notes for CHMN 638 Seminar in Leadership, Andrews University, Berrien Springs, MI, Autumn 1997.

<sup>3</sup>Hollenbeck, 40.

problem. Ralph Hollenbeck points out some findings from his study:

1. One in eight of all ministers in the United States (in 1977) was thinking about leaving the pastoral ministry.

2. Of the Seventh-day Adventist ministers polled in 1981, 28 percent felt that sometimes they would like to leave the pastoral ministry; 33 percent had discussed the possibility of transferring to another type of ministry.

3. The great area of frustration and disappointment in these pastors' ministry was that no matter what they tried, they could not motivate or involve their congregations in the ministry of the church. Twenty-two percent of the pastors felt that trying to motivate the church members was their greatest frustration.

4. The second highest area of anxiety and frustration among the pastors was the overwhelming burden of administrative trivia and minutiae. Seventeen percent of the pastors felt they were overburdened with administrative responsibilities.<sup>1</sup>

### **Identifying and Understanding Pastors' Gifts**

Administrative duties dominate most pastors' lives. How can the pastor harness the administrative roles to perform ministry rather than fighting against them, causing discouragement and frustration? Dionisio Christian analyzes the point at issue to solve the above-stated problem.

There was a lack of understanding of each one's role and functions and there existed among administrators and ministers the perception of filling an office rather than exercising a role and function according to their gifts. . . . The level of commitment of administrators, pastors, and laity . . . depended on their understanding of the

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<sup>1</sup>Ibid., 42-43.

doctrine of spiritual gifts and how these affect their roles and functions in relationship to each other.<sup>1</sup>

Christian indicates that the lack of understanding of each one's role and functions affects the level of commitment among administrators, pastors, and laity. He emphasizes that administrators, ministers, and laity need to clearly understand their roles and functions in relationship to the doctrine of spiritual gifts. They should be taught the doctrine of spiritual gifts. Then, the church will be edified and built up both in character and in number; that is, real growth.

### **Administrators' Gifts and Their Effects**

Christian refers to the administrators' gifts and the effects of these gifts.

We found that among those holding administrative offices were many who had as their highest scoring gift the gift of Pastoring. Some had the gift of Apostleship, others the gift of Faith, followed by the gift of Administration and Teaching.<sup>2</sup>

He classifies administrators into five groups and indicates the effects and traits of each group.

1. Administrators with the gift of pastoring were very concerned regarding their knowledge of truth, doctrine, and the teachings of the recent movements in relation to the Adventist interpretation of the sanctuary, the spirit of prophecy, and other issues among the workers of their field.

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<sup>1</sup>C. Dionisio Christian, "Developing and Implementing a Program of Instruction for Church Administrators and Ministers of the Antillian Union Conference of Seventh-day Adventists to Enlarge Their Understanding of the Doctrine of Spiritual Gifts as It Relates to Their Roles and Functions" (D.Min. dissertation, Andrews University, 1984), 29-30.

<sup>2</sup>Ibid., 57-58.

2. Administrators with the gift of apostleship proved to be concerned about taking the gospel to new places.

3. Administrators with the gift of faith have extraordinary confidence in the will and purpose of God for the future.

4. The gift of administration was one gift where many administrators scored the highest. Administrators with the gift of administration usually excelled in comparison with their colleagues with other gifts by pursuing those activities that kept their field of duty running successfully and smoothly. This special group is needed in the church today to solve problems and make decisions for the growth of the church.

5. Administrators with the gift of teaching were noticeably ready to apply a practical lesson or a Scripture lesson in their activities. Their listeners easily grasped or learned what they wanted to communicate.<sup>1</sup>

It is interesting to note that among those holding administrative offices are those with the gift of pastoring. The administrators are very concerned with doctrine, church growth, confidence in God's plan, and practical lessons. The relationship between administrators and pastors is similar and close. The gifts of both are needed for effective church growth. Clearly a close interrelationship exists between administration and ministry. Therefore, both administrators and pastors must clearly understand the doctrine of spiritual gifts in order to bring their gifts into full play for the benefit of church growth.

Administrators with a poor knowledge or understanding of spiritual gifts (1)

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<sup>1</sup>Ibid., 58-63.



tended not to know what was expected from themselves as administrators or from their colleagues, (2) are usually harsh, ruler-type administrators, (3) often are ineffective when they address their workers, (4) generally have a poor relationship with the laity, (5) have difficulty addressing problems effectively, (6) make real church growth very difficult, and (7) usually are less effective in their approach to the mission of their fields.<sup>1</sup>

From these lists, one notes that although the leader has the administrative gift, he will impair or weaken the effects of the gift with poor knowledge or a misunderstanding of spiritual gifts. There are four important common factors that should govern administrators, ministers, and the laity as they use their spiritual gifts for church growth. First, they clearly should understand the doctrine of spiritual gifts. Second, they should identify with their own gifts. Third, they must understand how these gifts affect their effectiveness, success, or failure in the fulfillment of their roles and functions. Fourth, they have to see that it is their obligation to share their gifts with other workers and the laity and what they themselves have learned and experienced.<sup>2</sup>

Therefore, pastors need to use these factors to discover, develop, and utilize their administrative abilities. Only when pastors clearly understand the gifts, their purpose, and their use can they bring their gifts into full play and harness all the gifts of the members to foster church growth. By continuously implementing the above principles, pastors can overcome the dilemma or conflict between administration and ministry.

Finally, administrators, pastors, and the laity have to remember the purpose of all

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<sup>1</sup>Ibid., 63-64.

<sup>2</sup>Ibid., 71-72.

spiritual gifts--that is to serve the body of Christ. The apostle Paul says the purpose of spiritual gifts is "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ" (Eph 4:12). Administration means to serve. Paul listed administrator as a spiritual gift (1 Cor 12:28). Thus, the administrator is a server, not a ruler, to the body of Christ for its effective growth.

### **Communication Skills**

Generally speaking, Japanese people are not good at expressing their feelings openly. This is because the Japanese people form almost a single tribe, all using the same language. They can easily understand each other even without verbal expressions. Furthermore, they are seldom taught the importance of communicational skills at home or school. But, as an organization, the church is a unique environment for communication because it is comprised of individuals with differing backgrounds, diverse needs, and personal concerns. This provides the setting for various kinds of conflicts that emerge within it.

Therefore, pastors need a basic knowledge of communication skills to create a good relationship with the leaders, the laity, and the neighborhood. Without effective communication, pastors cannot be successful in their ministry. Communication is an essential factor for the church because the church consists of groups of people of different socioeconomic status, intelligence level, educational background, age difference, etc. Thus, the pastor has to deal with various kinds of communication to accomplish avowed tasks. James Means indicates the importance of the communication

ability of the pastor:

Leadership failure rarely occurs because of cognitive or theological defect. Rather, the deficiencies of leaders focus on inadequate relational skills, communication ability, motivational tactics, decision making, and use of authority.<sup>1</sup>

### **Definition of Communication**

The original meaning of the word "communication" comes from the Latin *communicate* which means to share, to impart, or to partake.<sup>2</sup> Bernard and Geeta Lall explain it further by quoting Dale Beach.

Communication is the transfer of information and understanding from person to person. For communication to take place, the sender of the message must actually get through to the receiver, that is, the receiver must understand the message, not necessarily agree with it.<sup>3</sup>

These definitions indicate that communication is more than the transmission of information. Communication also involves understanding the message by the recipient and the carrying out of the intent of the initiator by the receiver.<sup>4</sup> Thus, communication is a two-way street, which means a circular process, not just an act to accomplish a

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<sup>1</sup>Means, 12.

<sup>2</sup>Joe H. Cothen, *Equipped for Good Work* (Gretna, LA: Pelican Publishing Company, 1981), 39.

<sup>3</sup>Dale Beach, quoted in Lall and Lall, 164.

<sup>4</sup>Ibid.

purpose.<sup>1</sup> In other words, communication has a clear purpose such as “to be understood, to understand others, to gain acceptance for yourself or for your ideas, and to produce action.”<sup>2</sup>

### **Nature and Fundamentals**

One needs to understand the nature and fundamentals of communication to lead others successfully. In other words, one should know the nature of words or symbols, which are the means of communication. Also one should discern the fundamentals which are found in the communication process.

First of all, the sender should know that words do not have meaning in themselves and words mean different things to different individuals. Thus, the perception of reality differs among individuals. Therefore, the sender must use words skillfully or select symbols that appropriately will affect his/her listeners. And he/she must also be able to interpret skillfully what individuals say.<sup>3</sup>

Second, the sender should realize that emotions and the experience of the receiver affect understanding. Of course, facts must be distinguished from opinions. Thus, the sender must select words with a minimum of emotional effect upon the receiver if he/she wants his/her message accepted and understood. It is also true that the receiver can understand the message only within the range of his/her experience. Then, the sender

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<sup>1</sup>Raymond W. McLaughlin, *Communication for the Church* (Grand Rapids, MI: Zondervan Pub. House, 1968), 62.

<sup>2</sup>Lall and Lall, 165.

<sup>3</sup>Ibid., 166.

must always determine if the message is within the range of the receiver's experience.<sup>1</sup>

Third, feedback is necessary to assure the sender that the message has been correctly received. And "the only way to be sure is to continually seek feedback as to what meanings the receiver is attaching to sender's messages."<sup>2</sup> Communication is a reciprocal process which requires a permanent dialogue and reversal of roles between sender and receiver.<sup>3</sup>

Fourth, the sender should remember that vagueness usually derives from a lack of preparation and understanding of the topic being communicated. Thus, he/she must ask him or herself, "What are the essential facts, and can they be properly expressed?"<sup>4</sup> It is also true that face-to-face communication is important, but it should be followed up and supplemented with written communications to avoid misunderstanding.<sup>5</sup>

### **Principles of Effective Communication**

The pastor needs to understand all of the principles of effective communication. Johann Gerhardt lists the prerequisites for mutual understanding and effective sending and receiving of messages.

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<sup>1</sup>Ibid.

<sup>2</sup>Johann H. Gerhardt, "Development, Teaching, and Evaluation of a Course in Church Leadership and Administration" (D.Min. dissertation, Andrews University, Berrien Springs, MI, 1986), 221.

<sup>3</sup>Ibid., 220-221.

<sup>4</sup>Lall and Lall, 166, 173.

<sup>5</sup>Ibid., 166.

1. Communication needs a certain given commonality which provides the frame of reference. It means one can only understand the other person correctly if he/she knows something about the partner, about the relationship of his/her experiences, and the meaning he/she attaches to certain words.
2. Communication is equally verbal and nonverbal, rational and emotional, symbolic and pragmatic. Therefore, it is helpful to create a common basis of experience (i.e., group life) and to give attention to the nonverbal signals (room, atmosphere, gesture, tone, apparel, behavior) which accompany and influence (support, enforce, complete, weaken, distort, contradict) the verbal message. The goal of effective communication is to make the verbal and nonverbal messages congruent.
3. As communication is the participation of all in giving and receiving, a possibility for feedback has to be included as a reciprocal process.
4. Communication, at least in every-day life, happens both on the relational level and on the level of content. The relational level, however, is the determining factor for understanding the content. The image of the communicator, for instance, or the expectations and preoccupations of the receiver change values and quality of the content immensely.
5. Clearly one's own messages are personalized by using personal pronouns such as "I" and "my"; personal ownership includes taking responsibility for the ideas and feelings that are expressed.
6. One may need to be redundant. Repeating messages more than once and using more than one channel of communication help the receiver understand your messages.

7. Successful communicators ask for feedback; in that way they learn whether their messages are being received.<sup>1</sup>

### **Helpful Forms of Feedback**

Pastors need to know the helpful forms of feedback. Several forms have proved to be very helpful, according to Johann Gerhardt.

1. Give feedback when the partner is ready to accept it.
2. Good feedback is as specific and as accurate as possible.
3. Communicate perceptions as perceptions, ideas as ideas, and feeling as feelings.
4. Mirror observations, not an analysis of the other person.
5. Include positive perceptions and feelings especially.
6. Allow feedback to be reciprocal.
7. Do not allow feedback to overwhelm other persons.
8. Make feedback immediate.
9. Feedback is most likely to be accepted when the partner asks for it.
10. Accept feedback only when you feel able to handle it. You have the right to ask for a better time or place.
11. When feedback is given, do not talk, listen. When one starts to give quick replies about the why and wherefore of his/her actions, the sender will not get the feeling he/she is being listened to. Thoughtful listening, not preparing excuses, is the receiver's

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<sup>1</sup>Gerhardt, 220-221.

part.

12. Giving feedback is giving information, not an attempt to change the other person. Feedback is often the initial act towards change. It is a process which needs an open and non-demanding attitude towards the partner, not critical observation and disciplinary measures. When giving feedback only with the hope of changing the other person, productive growth is more likely hindered than fostered.<sup>1</sup>

### **Type of Communication**

Types of communication may be viewed from several different aspects. Communication may be spoken or written. It may be presented via audio or visual equipment. Each of these ways may be in a one-to-one or group relationship. There are at least two main types of communication: spoken and written communication.<sup>2</sup>

The spoken word is the most important tool to express thoughts effectively. It may result in a consensus, but it is important to remember that once the consensus has been reached, the communication should be written and sent to all participants. This avoids future conflicts from lapse of memory or a change of mind that has not been communicated to the executive. Written communication is the most difficult form of communication. It must transmit an idea or information clearly to the intended receiver in accordance with rules of grammar and construction. Before putting thoughts in

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<sup>1</sup>Ibid., 224-226.

<sup>2</sup>Lall and Lall, 168.



writing, the sender should have some specific idea to communicate.<sup>1</sup>

Lall and Lall refer to an investigation of the most effective types of communication among five types: (1) spoken plus written, (2) spoken only, (3) written only, (4) bulletin board, and (5) grapevine only. The most effective type of communication was spoken plus written information; spoken only was a very close second. The written only type was third, but the other types of communication were very poor.<sup>2</sup>

Raymond McLaughlin considers other aspects of communication: intrapersonal, interpersonal, and group communication. Intrapersonal communication it is the primary step toward subsequent interpersonal and group communication. It consists of three basic functions: evaluation, resolution, and adjustment.<sup>3</sup>

Interpersonal communication is communication between two people. No two people ever completely understand each other, however, adequate understanding is possible. When both persons recognize that a margin of misunderstanding may exist, communication can be satisfactory. Some assume that human relationships develop arithmetically, that is, the introduction of each member to a group simply adds one more

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., 168-169.

<sup>3</sup>McLaughlin, 62-65.

relationship. In reality, human relationships develop geometrically; that is, the introduction of each new member to a group brings about the introduction of a whole new set of relationships.<sup>1</sup>

### **Communication Barriers**

Why does communication tend to break down in many situations? Because there are many kinds of communication barriers. Lall and Lall list them as follows:

1. Personal experiences of the individual, his/her emotional context, are merged into the meaning of a term. What is heard or understood when someone speaks is largely shaped by experience.
2. Different levels of language and meanings of words and terms, different structures of language among the blue-collar workers, white-collar workers, the younger generation, and the academic world are all communication barriers.
3. Communication sometimes fails because it runs counter to other information the receiver already possesses.
4. The receiver tends to question the reliability of the source of information. If he/she distrusts the sender, he/she may reject the message regardless of its value.
5. Understanding information outside an individual's experience is difficult, no matter how simply and clearly the information is presented by the sender.
6. Only downward flow of communication without an upward flow makes a

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<sup>1</sup>Ibid.

communication barrier. Top-level management tends to originate orders and suggestions and expects to receive only reports of progress toward goals. They do not actively seek lower-level supervisors' and workers' problems, criticisms, or proposals as part of the upward flow.

7. The information explosion inhibits communication.
8. Communication that breaks down can cause distrust and inaccuracy.<sup>1</sup>

### **Solutions**

Some suggestions have been offered to solve vertical communication problems.

1. Communication must start with the intended receiver, not with the sender.

Downward communication is reaction rather than action; response rather than initiative.

2. Upward communication must focus on something common to both receiver and sender. Upward communication requires the receiver (subordinate) to think through and present to the sender (executive) his/her own conclusion as to what major organizational contribution should be expected of him/her and for which he/she should be accountable.

3. Some suggestions for reducing the activity of the grapevine or informal channels of communication in church settings are (1) tune in on the volunteer's informal

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<sup>1</sup>Lall and Lall, 170-172.

communication, (2) present facts to the volunteers, (3) deal with individuals who willfully spread improper information, (4) be available and be honest, and (5) know when to remain silent.<sup>1</sup>

### **Implementation**

Church leaders should consider the following checklist of sequential steps as they prepare to send a message to their subordinates: (1) Is the communication necessary? (2) What are the objectives that should be achieved: action, understanding, acceptance? (3) What are the essential facts, and can they be properly expressed? (4) Are thoughts in outline form? (5) Has the receiver been considered: needs, background, attitude, personal relationship? (6) Have proper symbols been selected: words, pictures, charts, graphs, or a combination of these? (7) Has a method of communication been chosen: face-to-face, written, telephone, direct, or indirect? (8) Is this the appropriate time for communication? (9) Has a procedure for feedback been established? (10) Is there a willingness to accept feedback: pro or con?<sup>2</sup>

Finally, the pastor needs to remember he/she has to begin at the basics to become a good communicator. The following comment on communication is worth keeping in mind.

The congregation does not need to wait for a preacher to open his mouth and utter words before they are spoken to by him. . . . Body language is being spoken all the time preachers are in public view on platform or in pulpit . . . and body language is more persuasive than words; it speaks directly to the spectator's subconscious, and

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<sup>1</sup>Ibid., 172-173.

<sup>2</sup>Ibid., 173.

thus has a deeper effect than the intellectual word.<sup>1</sup>

Therefore, pastors need to pay attention to facial expressions, postures, gestures, and costumes because these are more potent than verbal language. To accomplish this, the pastors' minds must be cleansed by the Holy Spirit every day because thoughts affect countenance. Ellen White gives counsel on how contact with others can create a good relationship.

Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. . . . So frail, so ignorant, so liable to misconception is human nature, that each should be careful in the estimate he places upon another.<sup>2</sup>

Communication is a vital factor in every functioning area in the church. The pastor especially is required to develop the communication ability as a pastor, administrator, and evangelist. One cannot expect that every message transmitted will be received in the intended form. And one must realize that each person sees the same reality differently, which, in itself, is communication.<sup>3</sup> If the pastor shows self-control, forbearance, and sympathy to the laity, he/she will improve morale and provide an atmosphere for efficient operation.

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<sup>1</sup>Logan, 454-455.

<sup>2</sup>White, *The Ministry of Healing*, 483.

<sup>3</sup>Lall and Lall, 172.

### **Principles of Conflict Resolution**

As an organization, the church is a unique environment for conflict because it is comprised of individuals with differing backgrounds, diverse needs, and personal concerns. It provides the setting for various kinds of conflicts that emerge within it. Lowry and Meyers indicate that "the traditional responses to church conflict tend to overuse two processes: avoidance and adjudication (some version of arbitration or litigation)."<sup>1</sup>

In Japan, the theological students of the SDA college are not taught or trained how to deal with conflicts in the church. But pastors will continually face conflicts in their ministries, and are required to solve the problems with love and tact. Therefore, pastors need to understand the theological meaning of conflict and to discover the principles of conflict resolution to improve their pastoral skills of conflict management.

### **Reconciliation through Christ**

Conflict is so much a part of social life that it is considered as inescapable and indispensable. There are no human institutions which do not participate in conflict. Every government, every marriage, every economy, every school, every church lives with the daily struggles of life. There is no one who does not wrestle, as the apostle Paul, with the difficulties of right action.<sup>2</sup>

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<sup>1</sup>L. Randolph Lowry and Richard W. Meyers, *Conflict Management and Counseling* (N.p.: Resources for Christian Counseling, 1991), 182.

<sup>2</sup>Larry L. McSwain and William C. Treadwell, Jr., *Conflict Ministry in the Church* (Nashville, TN: Broadman Press, 1981), 192-193.

For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it, For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me. (Rom 7:18-20)

Paul makes it clear that conflict originated with sin and a human being is totally powerless to conquer sin. Thus, he writes, "Their feet are swift to shed blood; ruin and misery are in their paths, and the way of peace they have not known" (Rom 3:16-17). It is truly said that humans' history is a history of wars because they have not known the way of peace, that is, the way of reconciliation. Speed Leas states:

Thus, our "work" in conflict management cannot be the creating of reconciliation. That is God's work. Our aim, rather, is to help one another to be faithful, to seek to create environments in which the possibilities of reconciliation are increased.<sup>1</sup>

Leas indicates that reconciliation is not something one can make, something one can do, something one can create, if one only has the right ingredients. Theologically, one can say that reconciliation is a gift. It cannot be earned or created by hard work, by following the law, by following behavioral science principles, or by being sincere or prayerful.<sup>2</sup> Paul states it clearly:

All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. (2 Cor 5:18-19)

When the pastor deals with conflict in the church, he/she must remember that reconciliation is God's work.

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<sup>1</sup>Speed B. Leas, *Moving Your Church Through Conflict* (New York: Alban Institute Publication, 1996), 9.

<sup>2</sup>Ibid.

It helps to avoid the humanistic trap of attempting to understand mankind by simply observing its current behavior and ignoring or denying the role and influence of the divine element upon mankind.<sup>1</sup>

According to McSwain and Treadwell, "We keep on working as conflict ministers of reconciliation because we believe in God's good time reconciliation will be the order of reality, rather than conflict."<sup>2</sup> One can conclude that hope is rested in God. One's hope is that reconciliation is God's way, that there is ministry in engaging conflict, and that there is a final end to conflict, which is a by-product of faith.

### **Root of the Conflict**

Although reconciliation is God's work and gift, the pastor needs to know what is at the root of the conflict to deal with it effectively in the church. Leas's opinion is that fear is the root of the conflict.

Just as profound as the internal drives toward independence and cooperation is the function of fear in a conflict situation. . . . Actually fear is only a part of the total human response to a threat. The term that is usually used to describe this general response is "stress."<sup>3</sup>

Leas further asserts that fear produces stress. It is true that fear is a powerful motivator, and fear is an essential factor which the pastor should deal with first and foremost in the conflict situation. Leas indicates that there is a close relationship

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<sup>1</sup>Jan Gray Johnson, "A Design for Learning and Developing Skills for Handling Interpersonal and Substantive Conflict in the Ardmore, Oklahoma, Seventh-day Adventist Church" (D.Min. dissertation, Andrews University, 1986), 34.

<sup>2</sup>McSwain and Treadwell, 192.

<sup>3</sup>Speed B. Leas, *Leadership and Conflict* (Nashville, TN: Abingdon Press, 1983), 49.



between fear and a human physiological response.

When we are frightened, our bodies don't want us musing on the ironies of our situation or other topics of esoteric interest. Our bodies want us to respond powerfully and decisively to any perceived threat to our survival. . . . Our first obligation, our survival system believes, is to be safe; only then can we think.<sup>1</sup>

Certainly, fear is a potent power within the human instinct which strongly affects the human mind and behavior. But fear itself is not the root of the conflict. The Bible makes it clear that sin produces fear. When Adam and Eve committed sin against God, they hid themselves from the presence of the Lord God. Adam said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself" (Gen 3:10). According to the Bible, fear came after sin. Before sin, there was neither fear nor conflict. Clearly, then, sin itself is the root of the conflict, and fear is a very strong human instinctive motivator to protect oneself--to the point that it often produces irrational and destructive deeds.

After sin, the first thing Adam and Eve did was to hide themselves from God because of fear. But, of course, hiding from God did not solve their problem. Fear led them the wrong way. Actually, they had to go to God. Thus, when one is frightened, one's physiological response is often inappropriate to what is actually happening. Hence, the pastor cannot deal with conflict without releasing the tension of fear. So, how can one release the tension of fear and still behave properly toward one another? What is the best remedy to remove fear from humans? Leas states,

Thus, one's theology shapes profoundly the way one approaches conflict. If one believes that there is hope for the next world, if one believes that death is not

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<sup>1</sup>Leas, *Moving Your Church Through Conflict*, 9.

ultimate, if one believes that out of failure can come new life, new opportunity, new growth and hope, then one is not so prone to move into the body's program of flight or fight responses.

Thus, your theology is one of the tools you use to assess the world. Your assessment of the world will affect your level of fright, and this will affect your ability to cope well in a conflict situation.<sup>1</sup>

Leas emphasizes that one's theology, philosophy, and mind-set will affect one's attitude toward conflict. Therefore, Christian theology is a very important tool because it gives one hope in all things in spite of sufferings, trials, and even death. God says, "Do not fear, for I am with you, do not be afraid, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand" (Isa 41:10).

In summary, sin is the root of conflict, and fear is a very powerful motivator which misleads people into a wrong attitude as to what is actually happening. But God can remove fear from His children so they can respond appropriately to conflict. Then one can think what one should do. Therefore, Christian theology is a crucial remedy for conflict.

### **Conflict Goals**

Reconciliation is God's work and gift. One cannot create it or force it; one can only create the conditions, the environment, which may enhance the probabilities that reconciliation can occur and that those who have been antagonists will become friends.

Then what is one's conflict goals? Leas notes that

surely reconciliation will be our ultimate goal, or our meta-goal; but it cannot be our operational goal. . . . To work toward our meta-goal of reconciliation, we must set more realistic and achievable goals (or sub-goals) for conflicted relationships or

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<sup>1</sup>Ibid., 10.

organizations.<sup>1</sup>

One must keep in mind that reconciliation is not an operational goal because it is God's work and a by-product of faith. Leas suggests five conflict sub-goals: (1) reduction of fear, (2) clear decisions, (3) giving opportunities for members to influence the decisions, (4) development of individual conflict management skills, and (5) development of guidelines for managing conflict.

### **Fear Reduction**

Because of the tendency of human beings to lose reason when threatened, it is incumbent on anyone wishing to manage conflict to do everything possible to reduce one's own fear as well as the fear of those to whom one is opposed. Fear is a powerful motivator. . . . The more frightened your opponent is, the more likely he or she is to frighten you! Another way to describe this need to reduce fear in a conflict is as a need to increase your own and other's tolerance for difference. Many times the affective difficulty of conflict is fear of what might happen or fear of conflict or difference itself.<sup>2</sup>

Therefore, the most important conflict sub-goal is to reduce one's fear as well as the fear of opposers if possible, because human beings tend to lose reason when threatened.

### **Clear Decisions**

One characteristic of all conflict is a state of disagreement or indecision between two or more people. This does not mean that all indecision is conflict; it is not. But it is the case that in all conflict there is lack of agreement between antagonists.<sup>3</sup>

A clear decision does not necessarily mean reconciliation on the part of the

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., 11.

participants, nor does it mean that everyone is happy or feels good about each other or the decision. So, every attempt should be made to include as many as possible in the decision making; the process should be fair, and ample time should be taken to make the best decisions possible.

### **Opportunities for Members to Influence the Decisions**

When there is a conflict, church leaders tend to keep others in the church from knowing about the conflict or participating in forum. It is more than likely, then, that commitment to action on the part of those left out will be significantly decreased and further conflict will result.<sup>1</sup>

### **Development of Individual Conflict Management Skills**

Conflict can be an opportunity to learn about oneself and how one manages under tension. It can be an opportunity to practice new behaviors and assess their relevance to other conflict situations in one's life. Conflict is like tennis; one cannot learn how to do it by watching; one has to be in it to learn and to develop skill.<sup>2</sup>

Leas suggests that to harness conflict is an opportunity to learn about self and how to manage tension. Paul Avis also indicates that the positive aspect of conflict is that it is endemic in human affairs. The deleterious effects of unrestrained conflict are obvious. On the other hand, conflict gives vitality to an institution. It allows internal

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<sup>1</sup>Ibid., 11-12.

<sup>2</sup>Ibid., 12.

interest groups to pursue their aims, which may be for the overall benefit of the system.<sup>1</sup>

It is important for one to develop conflict management skills to turn conflict into a productive opportunity. It is also true one cannot grow spiritually without conflict.

Ellen White stated, "Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success."<sup>2</sup> This indicates there are two reasons: one is to discover our character defects and to correct them, and the other one is to fit ourselves for His service.<sup>3</sup> "If conflict is not only inevitable but also indispensable, the aim must be to harness it for the good of the organization, and to channel it into constructive argument and competitive standards of attainment."<sup>4</sup>

### **Development of Guidelines for Managing Conflict**

If the church is experiencing conflict, it may be necessary to begin by agreeing on ground rules for appropriate behavior before one proceeds. Leas suggests a list of ground rules that can be used with churches.

Use personal statements (I, my, our) rather than blaming, attacking (you, your);  
Describe feelings rather than acting them out or attempting to disguise them;  
Rather than stating your inferences or assumptions about other's motives as if they were true, state your concern as a guess and ask for confirmation or denial;

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<sup>1</sup>Paul Avis, *Authority, Leadership and Conflict in the Church* (London: Mowbray, 1992), 120.

<sup>2</sup>White, *The Ministry of Healing*, 471.

<sup>3</sup>Ibid.

<sup>4</sup>Avis, 120.

As much as possible, stay with descriptions of behavior rather than guesses at what the behavior means;  
 Acknowledge your share in creating the conflict or tension;  
 Before stating your position, respond to others in ways that show understanding;  
 Make no threats;  
 Be as specific as possible in describing the problem to solve. That is, focus on a desired change in behavior, organization policy or practice, or propose a goal or way of approaching tasks;  
 Identify sources of information.<sup>1</sup>

These above ground rules are necessary for appropriate behavior to focus on the central issue, because human beings tend to be particular about unimportant details. If one focusses on trivia, then the discussion will leave the central question and run into side issues.

Recapitulating what I have said, only God can give humans reconciliation by faith through the redemptive work of Jesus Christ. Thus, reconciliation is not entirely in the hands of human beings to achieve. Our goal in conflict management is to reduce fear and to seek agreements with one another. Fear especially is a major powerful motivator. One should bear in mind that a key element in fear reduction is Christian theology. God can remove fear from humans and give them reconciliation and peace. Therefore, one can say, "Our hope is that reconciliation is God's way, that there is ministry in engaging conflict, and that there is a final end to conflict which is a by-product of faith."<sup>2</sup>

It is not appropriate for pastors to try to solve conflicts perfectly by themselves in the church. Even though they cannot solve all the problems in spite of their great efforts, they do not need to feel themselves unworthy or guilty nor to overload themselves with a

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<sup>1</sup>Ibid., 46.

<sup>2</sup>McSwain and Treadwell, 192.

wrong sense of responsibility. If they do, they will be burned-out or critical about themselves or others. Pastors need to trust in God's way, not in their skills, because God's reconciliation is a by-product of faith; it is God's gift.

God's act of reconciliation gives meaning, coherence, and productivity to pastoral work and to the experience of the church. To understand that reconciliation is God's work should give pastors encouragement and hope to deal with conflict in the church. Human solutions are not sufficient or complete. Sometimes people encounter conflicts far beyond their ability. But God has promised to fulfill the perfect reconciliation through the redemptive work of Jesus Christ.

Along with God's work, man's work is also necessary to solve conflicts. Pastors need especially to improve their conflict management skills to move the church through conflict rather than trying to escape the problems by avoidance or adjudication. Above all, the pastor needs to know a spiritual strategy to deal with conflict because the church is Christ's church, not man's church. The apostle Paul wrote to the Colossians:

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. (Col 3:12-14)

Paul's counsel to them is still good counsel to those today who seek strategies for dealing with conflict. One can find the most effective spiritual principle of conflict management in Paul's letter. He says, "I will show you a still more excellent way" (1 Cor 12:31), "Make love your aim" (1 Cor 14:1). Why is love the excellent way in conflict management? Two reasons are given in the Bible. First, love gives one a perfect

harmony or unity. Second, the Bible says, "There is no fear in love, but perfect love casts out fear" (1 John 4:18). As noted above, fear is a powerful motivator of human instinct. Thus, the pastor cannot deal with conflict without releasing tension. One hopes that one can cast out fear by love. Therefore, when the pastor educates the church to manage its differences according to Paul's counsel, the church becomes the reconciled community God intended it to be.

I would like to conclude this section with a quotation from the writings of Ellen G. White.

So long as we are in the world, we shall meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If *Christ dwells in us*, we shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self, and grow into a noble heroism.<sup>1</sup>

If we deal with conflict in a right spirit it can be an opportunity to learn about ourselves and how we manage it under tension, which may be for the overall benefit of the church. God will help us to grow spiritually through conflicts as we serve Him.

### **Time Management**

In Japan, people lead a very busy life. Pastors are pressed by increasing ministries. Most adult church members, both men and women, work for a living so that it is hard for them to spend time in weekday ministry.

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<sup>1</sup>White, *The Ministry of Healing*, 487.



"Managing time has always been a problem for Christians in general and ministers in particular."<sup>1</sup> The apostle Paul wrote, "Be careful then how you live, not as unwise people but as wise, making the most of the time, because the days are evil" (Eph 5:15-16). Time management is especially crucial for pastors because success or failure in ministry depends much on their use of time.<sup>2</sup>

### **The Importance of Time**

Why we should care about our time? Alan Lakein says, "Time is life. It is irreversible and irreplaceable. To waste your time is to waste your life."<sup>3</sup> The proverb says, "Time is money." Certainly these concepts of time can be used to explain the importance of time, but it is not sufficient in a spiritual perspective. Ellen White stated:

Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than our time.<sup>4</sup>

White clearly indicated that our time belongs to God, not to us. And Jesus said to his disciples and the crowds, "And can any of you by worrying add a single hour to your span of life?" (Matt 6:27). He clarified that no man can control his time except God.

Speed Leas describes the traits of time as follows:

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<sup>1</sup>*Minister's Manual*, 31.

<sup>2</sup>White, *Pastoral Ministry*, 81.

<sup>3</sup>Alan Lakein, *How to Get Control of Your Time and Your Life* (New York, NY: New American Library, 1973), 11.

<sup>4</sup>White, *Christ's Object Lessons*, 342.

Time is a totally inelastic quantity. It cannot be added to; it cannot be changed; it cannot be subtracted from; it cannot be stretched or shrunk; and it cannot be saved. The time you have to live is one of the things in your life over which you have no control. Your time is a pure gift.<sup>1</sup>

Thus, it is clear that “time is not manageable. However, it is possible to manage oneself in time and to be responsive to circumstances as they arise.”<sup>2</sup> We can choose how to live in the time that we have. Above all, we are required to use our time most effectively and usefully to God’s glory, which means to form characters for the future to prepare for the searching judgment, and to labor for the salvation of our fellow men.<sup>3</sup> These spiritual purposes must be set as our lifetime priorities in time management.

### **Timesaving Tips**

Every pastor needs to develop the skills of time management in order to accomplish Christ’s great commission. Therefore, time should be utilized according to God’s purpose in the future. Note these basic principles of timesaving tips: (1) make a plan, (2) prioritize, (3) do it now, and (4) delegate.

### **Make a Plan**

Alan Lakein says, “Planning is bringing the future into the present so that you can do something about it now.”<sup>4</sup> The significance of planning cannot be exaggerated because it is a truism that there is no success without a plan. Ellen White said, “He needs

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<sup>1</sup>Speed B. Leas, *Time Management* (Nashville, TN: Abingdon Press, 1978), 15.

<sup>2</sup>Ibid.

<sup>3</sup>White, *Christ’s Object Lessons*, 342-343.

<sup>4</sup>Lakein, 25.

to exercise his mind in planning how to use the time so as to secure the best result."<sup>1</sup>

Thus, if a pastor wants to succeed in ministry, careful planning is essential.

When we make a plan, we should bear in mind that there are several important steps. First, take time to make a plan. Planning and making choices are not easy tasks. They involve careful thinking and decision making. "In all planning, long-range, middle-range, or short-range, you (1) make a list, and (2) set priorities."<sup>2</sup> It is crucial that "whenever you make a list, finish the list by setting priorities."<sup>3</sup> Thus, it is necessary "every year [to] set aside a few hours to sit down with your spouse and schedule the typical week: hours in the office, in church meetings, visiting, at home."<sup>4</sup> This means that "months in advance, schedule your time for variety and balance,"<sup>5</sup> and in the morning or at the end of the day, "plan first and set priorities for the day."<sup>6</sup>

Second, "planning must be flexible. Don't plan too tightly."<sup>7</sup> Pastors, especially, have too many exceptions and emergencies. Therefore, flexibility is needed to accommodate whatever situation may arise. Alan Lakein suggests one should "always

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<sup>1</sup>White, *Christ's Object Lessons*, 344.

<sup>2</sup>Lakein, 28.

<sup>3</sup>Ibid.

<sup>4</sup>*Minister's Manual*, 31.

<sup>5</sup>Lakein, 159.

<sup>6</sup>Ibid., 159.

<sup>7</sup>*Minister's Manual*, 32.

reserve at least an hour a day of uncommitted time"<sup>1</sup> to adjust to the unexpected happenings. Thus, the pastor should avoid rigidity in making a plan because a plan so precise and detailed that it cannot realistically be followed will soon be abandoned.

Third, "planning must be communicated. Members will never respect your time as completely as you wish."<sup>2</sup> Even though planning is made with a proper balance of scheduled and unscheduled time, it will not work well without communicating it to the members both publicly and personally. Thus, it is necessary for the pastor to discuss his/her schedule with the church board and get their advice, approval, and support, and then announce it to his/her congregation. Furthermore, it should be posted on his/her office door and included in the bulletin. It is most difficult and delicate to communicate personally. "Never be unkind. But never let a few so control your time that you become ineffective in helping the many."<sup>3</sup>

### **Prioritize**

Alan Lakein, famous time-management expert, speaks of the 80/20 rule as follows:

If all items are arranged in order of value, 80 percent of the value would come from only 20 percent of the items, while the remaining 20 percent of the value would come from 80 percent of the items.<sup>4</sup>

But "according to this rule, we tend to spend 80 percent of our time doing what

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<sup>1</sup>Lakein, 51.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Lakein, 71.

gets 20 percent of the result."<sup>1</sup> Actually, pastors spend far too much time in meetings, studying, talking, and listening to things that do not really matter. Therefore, they must prioritize their schedules to secure the best result.

Michael Cassara, a pastor of the Bethany Church of Christ, witnesses his experience about rejuvenating the smaller church.

I try to spend 80 percent of my post-sermon time in outreach work, and our people accept this and support it. I believe most ministers spend too much time on inward work and not enough in tasks that produce evangelistic results. . . . The minister must be free to spend 80 percent of post-sermon work in studies that will result in further outreach.<sup>2</sup>

Michael Cassara could succeed in rejuvenating his smaller church because he made a great effort to prioritize the most important task of outreach. Thus, the pastor must bear in mind two things when prioritizing. First, resist the tendency to do the easy tasks first and leave the hard tasks undone. Second, his/her goal is not to finish everything on the list, but those things that are most important.<sup>3</sup>

Ellen White advised pastors that "they should not spend too much time with business matters, church grumblers, and home matters."<sup>4</sup> At the same time she stated, "Take time for your family. Minister's children are in some cases the most neglected children in the world."<sup>5</sup> Therefore, the pastor should not sacrifice his/her family,

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<sup>1</sup>White, *Minister's Manual*, 32.

<sup>2</sup>Burrill, Class outline for CHMN 615, chap. 3, app. xxi.

<sup>3</sup>White, *Minister's Manual*, 33.

<sup>4</sup>White, *Pastoral Ministry*, 81-82.

<sup>5</sup>*Ibid.*, 82.

children, and vacation. He/she should keep the following order: God, family, and ministry.<sup>1</sup> It is a matter of course that a well-balanced plan among these three is essential.

### **Do It Now**

Ellen White stated that "God requires promptness of action. Delays, doubtings, hesitation, and indecision frequently give the enemy every advantage."<sup>2</sup> For example, the Lord said to Gideon, "I will choose 'all those who lap the water with their tongues, as a dog laps,' not 'all those who kneel down to drink, putting their hands to their mouths'" (Judg 7:5). This incident shows that "God cannot use the hesitant people."<sup>3</sup>

Speed Leas indicates that there are eight frequent causes for procrastination in the ministry:

1. Pastors do not understand the problem: Their first task, then, is to define the problem.
2. They are unable to decide: Then define the problem, collect ideas, test ideas and develop alternatives, and decide.
3. Forgetting: The best way to deal with forgetting is to try to find out just what it is that is creating their resistance to doing what they consciously intend.

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<sup>1</sup>Philip J. Jones, Class notes for CHMN 621 Preaching in Public Evangelism, Andrews University, Berrien Springs, MI, July 1997.

<sup>2</sup>White, *Gospel Workers*, 134.

<sup>3</sup>Ellen G. White, *Christian Leadership* (Washington, DC: Board of Trustees of the Ellen G. White Estate, 1985), 51.

4. Working under pressure: Participatory management is the best kind of management for the church.

5. Fear of mistakes or fear of success: Be compulsive about rest, join something, introspect, ask for help from friends, and meditate.

6. Postponing the unpleasant or difficult:

a. Spend a very short time on the project, like five minutes, and then stop for the day.

b. Make a list of instant tasks that will at least get you started but may not take you very far down the road to completion of what you would rather not be doing.

c. Do a detailed plan of what you will need to do first, second, third, and so on.

d. Do something that is comparable to starting the flywheel going on a motor before you put it in gear.

e. Reward yourself for having worked on an unpleasant task.

7. Attempting too much: Break the job up into its component parts, indicate what has to happen first, second, and third. Set deadlines for each task, not just the whole project.

8. Lack of motivation: Make a balance sheet that shows on one column the reasons for procrastination. Look for ways to add to the job those things that you do like to do and that you find rewarding.<sup>1</sup>

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<sup>1</sup>Leas, *Time Management*, 43-54.

## Delegate

Delegation in church leadership is very important, "the ministers may do their part, but they can never perform the work that the church should do."<sup>1</sup> Ellen White adds to this important declaration that "it is a great mistake to keep a minister who is gifted with power to preach the gospel, constantly at work in business matters."<sup>2</sup> If the pastor allows too many burdens to be placed upon him/her, it brings upon him/her weariness, discouragement, and loss of the power of the Holy Spirit.

Thus, the apostle delegated the part to which they were not directly called, saying, "But we will give ourselves continually to prayer and to the ministry of the word" (Acts 6:4). Results? "And the word of God spread, and the number of the disciples multiplied greatly" (vs. 7). This example teaches us that prayer and the ministry of the Word are the primary tasks of pastors. Without a daily earnest prayer, the pastor's ministry "will be fruitless, made thus by unsanctified hurry and confusion."<sup>3</sup> Ellen White strongly counseled the pastor to "arise early and economize your moments so you have time for Bible study."<sup>4</sup> Persistently employing time of the pastor in a study of the Bible is the most effective method of time management to make his ministry fruitful. In fact, it must be a top priority. Speed Leas, management consultant to churches, noted:

The most common problem I see among clergy is overwork or compulsive work. . . . They forget that there is no relation between the amount of the time and effort that

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<sup>1</sup>Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Pub. Assn., 1970), 352.

<sup>2</sup>*Minister's Manual*, 34.

<sup>3</sup>White, *Gospel Workers*, 272.

<sup>4</sup>White, *Pastoral Ministry*, 81.



goes into the minister's work and its effectiveness--none whatsoever. In God's work, rewards are not related to the amount of labor.<sup>1</sup>

Therefore, the pastor should delegate everything possible except his/her primary tasks of prayer and ministry of the Word to let others learn to bear responsibilities.

Consequently, he/she can spend much time on outreach works such as evangelism, training, discipling, planning, and surveying.

The following is a helpful list for the pastor on how to delegate his/her tasks to others.

What to delegate:

1. Delegate the routine and the necessary
2. Delegate the specialities
3. Delegate occupational hobbies.

Tasks which will develop volunteers:

1. Collection of data or materials
2. Preparation of preliminary drafts or plans.<sup>2</sup>

What not to delegate:

1. Rituals: weddings, funerals, etc.
2. Confidential matters: evaluation, signing contracts
3. Policy making: church board

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<sup>1</sup>Leas, *Time Management*, 21.

<sup>2</sup>Norton, Class notes for CHMN 638.

4. Crisis: death, etc.
5. Tasks that should be eliminated
6. Disciplinary matters.<sup>1</sup>

Time is the most precious gift from God to everyone. Therefore, we are required to use our time to God's glory. It is important for pastors to develop the skills of time management to devote themselves to their primary tasks, that is, prayer and the ministry of the Word. Everything else must be secondary. Here, the basic principles of timesaving tips are discussed, that is, plan, priority, promptness, and delegation.

### **Seminars for the Pastor**

A seminar is planned for field pastors and will be arranged through the Conference office. Some Conference administrators will be invited to assist. Not only will they feel part of the team, but the pastors will realize that the administrators support the program.

#### **Purpose of the Seminar**

The purpose of the seminar is to help pastors to train lay members who want to work or who are working as church leaders in the SDA church in Japan. The seminar will teach them the NT concepts of the church and ministry and instruct them as to how they would function in their role as pastors to provide effective pastoral care for the growing church. They will learn their important role in relationship to the ministry of the

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<sup>1</sup>Ibid.

laity.

Further, the seminar will teach pastors the biblical principles and skills for developing pastoral leadership and equipping strategies to train laity for church growth. As they understand the nature of the church, its ministry, and the role of the pastor and leadership in the NT, they will be better prepared to accept their role as equippers.

### **Participants in the Seminar**

It is expected that all bonafide pastors of the local Conference where the seminar is planned could attend. A suggested number of participants would be five to eight pastors. If the group is too small, the seminar could be considered unimportant. On the other hand, an oversized group could restrict participation and personal involvement. The seminar is primarily to assist the pastors in understanding their role to equip the laity for church growth.

### **Goals for the Seminar**

The seminar has a short-term and a long-term goal. The short-term goal is to create an awareness in the pastors regarding the nature of the church, its ministry, the role of the pastor, and to prepare the pastors to become effective equippers of the laity for church growth.

The long-term goal of the seminar is to select a group of pastors who will complete the whole seminar. They should be qualified as instructors for the seminar at the end of twelve months. They also will be responsible for the ministry in the local church, especially in training new members. Ultimately, the long-term goal is to have an

effective system in place for discipleship and nurturing of new believers.

### **Description of the Seminar**

This first seminar will be conducted for two days, from Sunday morning through Monday afternoon. These two days will avoid any conflict with the regular church program. The seminar will use a ten-hour format and will include two sermons on the mission of the church (Sunday night and Monday morning), lectures, discussion, and feedback. The following is a list of subjects that will be covered through the lectures and discussion groups for the first seminar.

1. Analysis of church-growth patterns
  - a. SDA church growth for the past ten years in Japan
  - b. Two growing Protestant churches in Japan
  - c. Needs and objectives in the SDA church in Japan
2. Theology of pastoral leadership
  - a. Jesus' ministry as a model for pastoral leadership
  - b. Developing pastoral leadership
  - c. The importance of equipping the laity
3. Developing pastoral leadership
  - a. Spirituality
  - b. Leadership styles.

**Content of the Seminar**

The first seminar covers the eight subjects chosen to establish the biblical perspective concerning the role of the pastor, Jesus' ministry, equipping the laity, and leadership styles. The contents of those subjects have been already discussed in previous pages. These subjects should provide a clear understanding of the pastor's role and its leadership style with a vision of God's purpose for the church. This vision makes it possible for the pastors to equip the laity for church growth.

**Expected Results**

The overall program is planned to produce certain results:

1. To strengthen the pastors' spirituality and to create their deep commitment to the ministry
2. To provide better relationships and to improve interaction between the pastor and church leaders
3. To enlighten the pastors regarding their primary role in relation to the laity in the church
4. To help pastors motivate, recruit, and train new leaders and to prepare them to minister to the local church and its community
5. To improve pastoral skills in accomplishing tasks in the church
6. To provide the recognition of importance of the work by the laity in the church.

### **Components of the Seminar**

The components of the seminar consist of two sermons: one on Sunday night and one on Monday morning. One suggested schedule for the ten-hour seminar on Sunday morning through Monday afternoon includes a prayer, seven lectures of one hour each, four discussion periods of thirty minutes each, and a one-hour feedback session at the end of the seminar. The following is the contents of the program:

1. Prayer session--intercessory in nature.
2. Guided group discussions--relevant questions and references are provided to help guide the participants in their group discussion of the topic.
3. Lectures--discussing subjects previously assigned for group discussion. The purpose for having the discussion first is to familiarize the participants with the subjects so they can participate during the lectures.
4. Feedback--time is provided for sharing the insights learned during the discussion groups.

The second seminar should be held within six months and covers seven more topics. During that period, the participants can implement the new ideas. The seminars should be offered as a continuous training program to educate the pastors to become equippers of the laity and instructors for the seminar. The subjects listed below are those to be covered for the second seminar:

1. Developing pastoral leadership
  - a. Administrative ability
  - b. Communication skills

- c. Principles of conflict resolution
  - d. Time management
2. Strategies to equip the laity for church growth
- a. Motivating the laity to serve others
  - b. Equipping the laity for church growth
  - c. Contextualization of the worship
  - d. Creating a user-friendly church.

### **Instructors for the Seminar**

I plan to be the main instructor for the seminar. Conference personnel who have been through the seminar will be invited to assist in the presentations. The planning and organizing of the seminar are my responsibility. It will be necessary to reserve rooms at a hotel for the two days because the church in Japan does not have enough room to accommodate many guests.

### **Evaluation of the Program**

The purpose of the evaluation is to assess how well the participants accomplished what they set out to do. It also will provide some guidance and hints about what should be done in the future. At the conclusion of the training program, each participant will write a final evaluation.<sup>1</sup> A careful evaluation needs to be made of everything in order to determine the best use of available resources.

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<sup>1</sup>See Appendix A for a suggested evaluation form of the seminar.

## CHAPTER IV

### CHURCH-GROWTH STRATEGIES FOR THE SDA CHURCH IN JAPAN

Chapter 3 discussed the practical principles for developing pastoral leadership for SDA pastors in Japan. Along with developing pastoral leadership, lay involvement in missionary work also is an issue of the Japan Union. To this time, a systematic, updated lay-training course has not been produced. Therefore, the Union urgently needs to develop church-growth strategies to break out of the downturn of church growth for the past ten years.

Chapter 4 deals with church-growth strategies that the SDA church in Japan can use to equip the laity for mission, to contextualize worship, and to create a user-friendly church.

#### **Motivating the Laity to Serve Others**

According to the report by Shimada, current training of the SDA laity in Japan is not sufficient. The decrease of baptisms, at least in part, is due to church members who have not been adequately trained as working disciples of Jesus. They depend too much on pastors to do the work of the church.<sup>1</sup> It appears, likewise, that pastors in Japan have

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<sup>1</sup>Shimada, 1-2.



become caregivers rather than equippers.

It is crucial that the pastor motivates the laity to serve others. Without the assistance of volunteer service, the pastor cannot fulfill all the ministries needed by the church. No one person can possess all abilities needed in ministry. Unfortunately, many SDA pastors in Japan are not skilled at motivating the laity to serve others. Pastors are rather passive about mobilizing the laity for ministry for two cultural reasons. The first is busyness. In Japan, almost all adults, men and women, work for a living. Since they are so occupied, it is hard for them to spend time in weekday ministry. Second is the Japanese mentality. As a people, the Japanese are very reserved and therefore not apt to make suggestions to other people about religious things. Modesty is a good virtue, but it is a disadvantage for evangelism. Pastors seldom preach to the congregation about the necessity of soul winning. Consequently, the pastors become a one-person caregiver.

Furthermore, most SDA pastors have not been trained to motivate the laity for ministry. Although busyness and a passive mentality affect the missionary work, "if Christ is dwelling in the heart, it is impossible to conceal the light of His presence."<sup>1</sup> Pastors need to know appropriate, effective methods they can use to motivate the laity to serve others.

### **The Meaning of Motivation**

The meaning of motivation can be viewed from several perspectives. To some, motivation refers primarily to inner and hidden strivings, urges, and desires that pushes a

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<sup>1</sup>Ellen G. White, *Mount of Blessing* (Washington, DC: Review and Herald, 1948), 41.

person into certain behavior. To others, motivation is caused by factors in the person's environment that influence or pull him/her into certain paths or behaviors.<sup>1</sup> "The word *motivation* comes from the original French and Latin, and means 'moving.' The word itself means something that causes a person to act."<sup>2</sup>

Herbert Byrne defines it by saying that

motivation can be viewed as a stimulating condition, either external or internal, or both, by which a process of behavior is started and continued until a state of equilibrium is restored<sup>3</sup>. . . . The Christian basis for motivation rests on the inner qualities of the inner man created and developed in the followers of God by God Himself.<sup>4</sup>

Such strivings seem to be aimed at helping the person to survive, maintain, and attain him or herself as a physical, emotional, and social being.<sup>5</sup>

### **Principles of Motivation**

Pastors should know the principles of effective motivation for ministry. Byrne has given a summary of principles which increase the likelihood of motivation and participation by volunteers.<sup>6</sup> These principles can be applicable to the SDA church in Japan.

<sup>1</sup>Herbert W. Byrne, *Motivating Church Workers* (N.p., 1982), 3.

<sup>2</sup>Lall and Lall, 176.

<sup>3</sup>*Ibid.*, 3.

<sup>4</sup>*Ibid.*, 84.

<sup>5</sup>John H. Boyle, "Motivating the Volunteer Worker," *Church Administration*, July 1966, 22.

<sup>6</sup>Byrne, 29-32.

credit where credit is due and also are willing to share blame where necessary. A word of caution is due at this point.

9. *Authority, Responsibility, and Accountability.* People must be given the personal authority and responsibility to perform their assignments. In turn, they must be held accountable for a satisfactory performance. This principle is often misused or neglected in church work. Leaders should get workers started in the right direction and then monitor their progress, letting them know when corrections are needed.

10. *Self-Motivation.* The greatest motivation is self-motivation. If leaders can get workers to set personal priorities which are in harmony with church priorities, self-motivation will encourage people to want to do their best to accomplish the purpose of the church. Leaders must demonstrate a spirit which genuinely respects the worth of the individual, considers his/her rights, and trusts his/her capacity for self-direction in order to become the most effective motivators.

### **Vital Motivator in Service**

There is a difference in the way Christians are motivated to do their work. Christians are motivated by broader goals and objectives. Thoroughgoing Christians draw their motives for action from their deep heart love for their Master. This should be the source of all motivation for Christians--love for fellow persons stemming from heartfelt love for the Master.<sup>1</sup>

When pastors try to motivate the laity to serve others, they should not use

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<sup>1</sup>Lall and Lall, 187-188.

inappropriate methods of motivation such as external rewards, prizes, and honors. Another form of manipulation is fostering and threatening punishment to get desired results. Of course, sometimes external rewards, prizes, and honors are helpful to motivate church members for ministry, but these are not the most effective and permanent motivators. Means that produce self-motivation are the best form of motivation.

There are important examples of self-motivation in the witness of Peter and John in the New Testament.

But to stop this thing from spreading any further among the people, we must warn these men to speak no longer to anyone in his name of Jesus. But Peter and John replied: Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard. After further threats they let them go. (Acts 4:17-21)

Peter and John spoke boldly about Jesus Christ without fear in spite of threats and persecution. They were motivated by the greatest Motivator's love and the Holy Spirit. The apostle Paul also said, "Woe to me if I do not preach the gospel" (1 Cor 9:16) "for the love of Christ controls us" (2 Cor 5:14). It is clear that the love of Christ is the greatest Motivator for His people. Paul stated that

I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Rom 8:38-39)

Ellen White also emphasizes that Jesus Christ who dwells in the hearts of Christians is the greatest Motivator for ministry.

No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and

sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ and filled with the joy of His indwelling Spirit we shall not be able to hold our peace.<sup>1</sup>

White indicates the important relationship between the love of Christ and Christian motivation to serve others. Love should be the key motive for ministry and is what people need most. Most people are not looking for a new religion, but true love in a world of hatred, materialism, and bigotry exemplified by the love of Christ in His followers will have a limitless impact. Pastors have to lift up the love of Jesus Christ as the motivating force to help the laity to keep a living, close relationship with Christ.

Along with the love of Christ, another great motive for service will be received when God's people truly understand the value of one soul. The Bible is the best book to make one fully aware of the true value of a soul. In this sense, the Bible is also a great motivator. Every Christian should read the Bible to understand how much God loved every soul. The apostle John said, "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

White said,

The soul is of infinite value. Its worth can be estimated only by the price paid to ransom it. Calvary! Calvary! Calvary! will explain the true value of the soul<sup>2</sup>.

She further states:

We need to esteem souls above money. If you know of a higher work in the world than the work of soul saving, a work which will bring better results for investment of

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<sup>1</sup>White, *Steps to Christ*, 53.

<sup>2</sup>White, *Testimonies for the Church*, 3:188.

means, will you not tell us of it, that we may measure its value?<sup>1</sup>

Truly, the soul is of infinite value. Only Calvary can explain the true value of a soul. When a Christian really understands it, he/she can serve others. At the same time, "God desires only the service of love."<sup>2</sup> Thus love is the greatest motivator to inspire the laity for ministry. God first loved the world (1 John 4:19) and seeks a response of love from all people. Therefore, God's love and the value of a soul always should be emphasized to motivate the lay members in ministry in the SDA church in Japan.

### **Equipping the Laity for Church Growth**

As stated in chapter 2, in order to develop effective church growth in Japan today, equipping the laity is the most urgent need, yet many SDA churches have not recognized the importance of training volunteers. As data on the stagnant, nearly negative church-growth trends of the past ten years emerge, churches have been asked to provide adequate training for the laity.

The pastor alone cannot do all of the church's work. If he/she does so, he/she will be burned out and the members will become spectators, critics, and eventually will leave the church. Without volunteers, churches cannot achieve their goals or objectives and cannot be successful. The key role of a pastor is to recruit volunteers and to train them for church growth. The final goal in the equipping of the laity is to foster their spiritual growth and prepare them to proclaim the gospel. This is a biblical mandate (Eph 4:11-13).

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<sup>1</sup>Ibid., 9:57.

<sup>2</sup>White, *The Desire of Ages*, 22.

### **The Purpose of Equipping the Laity**

There are six important purposes for equipping the laity.

1. *To furnish them with information on ministry.* Volunteers need to have sufficient information about the ministry they are going to do and to learn the skills needed to serve. Hence the pastor has to undertake the role of teacher.

2. *To provide practical training.* Volunteers need training that is very practical so that they are prepared for the ministry. By being trained, they can overcome their concerns and fears and cultivate self-confidence. Training is a vital component of the pastoral role.

3. *To encourage spiritual growth in the volunteers.* Working for the church and with God helps the laity through the Holy Spirit to grow spiritually. The pastor needs to help members find personal fulfillment and growth in the training process. As members pray for each other, think about the ministry, and make commitments, they will grow spiritually.

4. *To foster the proliferation of the gospel.* The church is an instrument chosen by God to teach salvation to the people. Jesus announced the Great Commission (Matt 28:19-20) in order to proclaim the gospel. Thus, each member in the body of Christ has a function, a purpose, and a ministry and can participate in the Great Commission according to his/her spiritual gifts. Because each member has been given a spiritual gift to be used in the church (1 Cor 12:7,11,18), the Holy Spirit promises to empower people to accomplish the mission of the church (Acts 1:8; 1 Cor 12:4-30). Therefore, the pastor should become an example of a soul winning before the members.

5. *To alleviate pastoral burden.* The apostle Paul said, "Bear one another's burdens, and so fulfill the law of Christ" (Gal 6:2). "Those who enter the ministry engage in a special work and should give themselves to prayer and to the speaking of the Word. Their minds should not be burdened with business matters."<sup>1</sup> The pastor should not try to do all the work; he/she should educate the laity to share the burden laid by the Lord upon them--the burden of leading souls into the truth. The pastor has to teach the members to use their talents in giving the truth to those around them."<sup>2</sup>

The apostle Paul said, "I refrained and will refrain from burdening you in any way" (2 Cor 11:9). "Lay ministry does not accomplish the task of the church at the expense of the people of the church, but keeps the balance between the task of the church and the development of people. If people are getting burned out it is not lay ministry."<sup>3</sup> The pastor always should be a trainer/equiper, not a mere caregiver.

6. *To produce a more efficient ministry.* Proper training multiplies efficiency. "One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith."<sup>4</sup>

These purposes for equipping the laity make it clear that the pastor should be a

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<sup>1</sup>White, *Evangelism*, 91.

<sup>2</sup>White, *Gospel Workers*, 200.

<sup>3</sup>Burrill, Class outline for CHMN 615, 113.

<sup>4</sup>White, *Evangelism*, 109.



trainer/equiper and that every member is a minister. These principles must be applied to the SDA church in Japan for effective church growth.

### **Responsibility of the Pastor**

For the church to become a ministering community, the pastor has to function as the developer of leaders who will, in turn, train their own members. The goal is eventually to have the whole church equipped for ministry.

The pastor as the main trainer of the laity is responsible for preparing the training sessions, for preparing all materials to be distributed to the volunteers, and to design the training sessions so as to contribute to the spiritual growth of the laity. Although the pastor of the church is one of the best persons to conduct the training program, other people such as union or conference directors and skilled laypersons can be trainers.

### **Method of the Training**

The methods used to train the laity depend on the kinds of training needed for the volunteer ministry. Bannon and Donovan provide some suggestions for finding the method of training.

Ask persons who have formerly been involved in the volunteer ministry. . . . Discover what training is being provided currently and see how well this covers the identified needs. Determine what training is most needed and whether it must be done on an individual basis or whether a group of volunteers could participate. Identify training resources in the community and in other churches in the diocese. Don't overlook the possibility of providing training for persons whose ministry is beyond the local church if other training opportunities are not available to them.<sup>1</sup>

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<sup>1</sup>William J. Bannon and Suzanne Donovan, *Volunteers and Ministry: A Manual for Developing Parish Volunteers* (New York: Paulist Press, 1953), 75.

According to Bannon and Donovan, preparation for training programs follows five steps: (1) collect information from experienced volunteer ministries, (2) determine the training program according to the needs, (3) prepare the appropriate materials, (4) examine the training curriculum and (5) finally, make a schedule with volunteers who want to attend the program.

Once preparations are made, three steps of training are commonly used in the church.

1. *Orientation.* The first step of training is an orientation which helps new volunteers to prepare to do the ministry before they actually begin. They should receive much information about their ministry. The pastor should help them understand the nature and function of the church, its mission, and the significance of the lay ministry so that they will be nurtured practically and spiritually for ministry.

The SDA pastors in Japan have to make a special effort to teach the laity that lay ministry is very biblical and desperately needed in the SDA church in Japan. They must introduce the laity to the greatest Motivator of all, Jesus Christ. The training program in Japan should include church leadership, worship, pastoral care, church growth, preaching, church management, small-group ministry, and youth ministry. Question-answer sessions about the ministry should be allowed so the volunteers can ask questions to improve their understanding.

2. *Practical training.* The second step of training is the practical aspect. The laity need on-the-job training such as preaching, giving Bible readings, praying, singing, visiting, and Bible study. This training occurs while the volunteers are engaged in the

ministry. New volunteers experience many new things and might have difficulty or need help. Sometimes volunteer partners have difficulty with each other and want the pastor to solve the problem. Thus, the pastor provides practical training so the volunteers can overcome these problems and succeed in their ministry.

3. *Continuing education.* The third step of training is continuing education. While the volunteer attends the regular duties of the ministry, he/she can attend an advanced training seminar, workshops, or other actual training events which deal with special areas of his/her ministry, thus gaining helpful information, practical skill, and solutions of their many questions or problems.

The pastor needs to improve the quality of the training programs through each administrative cycle: (1) By planning: To channel to common needs and goals; (2) Organizing: By recruiting and delegating; (3) Implementing: To motivate volunteers, leaders, and components; (4) Evaluating: To deal with ineffective volunteers, evaluating, correcting, and criticizing; (5) Celebrating: Upon the accomplishment of goals.<sup>1</sup>

The pastor should know that "motivating and equipping volunteers in the church demands great amounts of time and energy."<sup>2</sup> A church-growth program requires moving from one step to the next. Jumping over a step probably will produce problems.

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<sup>1</sup>Norton, Class notes for CHMN 638, 4.

<sup>2</sup>Holmes and Kilcher, 107.

It is not advisable to try to change church structure until individuals change, otherwise the pastor will encounter much frustration. It usually takes two or four years to energize a church.<sup>1</sup>

### **The Contextualization of Worship**

One definition of contextualization is "the effort to understand and take seriously the specific context of each human group and person on its own terms and in all its dimensions--cultural, religious, social, political, economic--and to discern what the gospel says to people in that context."<sup>2</sup>

Contextualization involves two things: the shape of the message and the shape of the community. Although the essential content of the message is the same, the manner of presentation or the shape of the message varies according to the situation of the people. Also, the mission of the church should adapt to the shape of the community the circumstances of the people. Thus, contextualization means allowing people to determine for themselves the shape of the Christian community in their culture, refusing to allow the cultural forms of one society to be imposed on all the people.<sup>3</sup>

The SDA church in Japan has been following the conventional, Western-style worship for the past one hundred years. Shimada emphasized that to break through the declining church growth in Japan there is a real need to improve and enrich the worship

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<sup>1</sup>Burrill, Class outline for CHMN 615, 42-43.

<sup>2</sup>Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelization* (Grand Rapids, MI: William B. Eerdmans, 1980), 364.

<sup>3</sup>Ibid., 365.

services.<sup>1</sup> Several growing Evangelical Protestant churches in Japan have tried to contextualize the worship style according to the needs of people.

It is interesting to note that one of the characteristics of the growing SDA church in North America in 1990 was a more participatory, kinesthetic, and personal style of worship than the liturgy to which conventional Adventism has become accustomed.<sup>2</sup> To recapture the importance of worship in the life of the church, churches and pastors must contextualize it to the needs of people in order for the church to grow. This does not happen automatically. Typical churches will have to make some adjustments in attitude and approach.

### **Contextualizing Music in Worship**

Much of the focus has been placed particularly on the music involved in the church's worship. The SDA church in Japan has not had a church hymnal of its own for over one hundred years. It has used the hymnal published by the United Church of Christ in Japan for a long time. As a result, the church-music education for the laity in the SDA church in Japan is very backward. For many worshipers, hymn singing is a mere routine in church, accepted but not necessarily enjoyed; thus this essential part of worship loses its full significance. Presently, an SDA hymn committee has been trying for years to prepare a Japanese hymnal that will present hymns that can be better appreciated, which will have a heightened spiritual effect. This, it seems would be a crucial way to vitalize

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<sup>1</sup>Shimada, 1-2.

<sup>2</sup>Burrill, Class outline for CHMN 615, 33.

the worship service, which, in turn, would aid in church growth.

Robert L. Bast, director of the Reformed Church in America, says, "Nearly all congregations in the United States experiencing significant membership growth make extensive use of contemporary music and see this music as integral to their growth."<sup>1</sup> This suggests that classical music may no longer be best for the church. The use of contemporary music makes a greater impact on the younger generation. Therefore, one must investigate the best way contemporary music may be introduced into the church. Music in church is an important element for all people; it is especially attractive to the younger generation. The worship and music should be relevant to them.

Aubrey Malphurs suggests important questions that must be worked through in planning and developing the music portion of the worship hour.

1. Will the music be traditional, contemporary, classical, or a combination? Will these musical styles be combined in one service or two separate services?
2. What kinds of instruments will be used? Some opinions suggest the piano, organ, guitar, drums, brass, and synthesizer.
3. Will the songs primarily be hymns, praise songs, choruses, or a combination?
4. Will there be a choir and/or special music?
5. Will the songs be sung from hymnals, the bulletin, a bulletin insert, or projected on a screen?
6. Will someone standing in front of the congregation (a possible distraction) lead

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<sup>1</sup>Ibid., chap. 2, app. xv.

the music or will someone play an instrument? Another suggestion is that several people sing together at the front of the church.<sup>1</sup>

### **Contextualizing Preaching**

According to the Shimada report, church members do not have enough confidence about Adventist beliefs, especially Sabbath-keeping, evangelistic works, and the joy of salvation. Some feel that they have not been well nurtured by their pastors.<sup>2</sup> Therefore, pastors tend to put too much emphasis on their preaching role to nurture their members and spend so much time preparing the sermon that they sacrifice time they should spend on outreach work. Preaching should be considered in the context of church growth.

C. Kirk Hadaway states:

Good preaching is a positive feature which helps to sustain growth, but it is not something which normally allows a stagnant church to grow off the plateau. No relationship exists between breakout growth and quality of preaching. . . . Apparently the specific content and quality of preaching is less important than its use in imparting a vision, a sense of urgency, and an expectation of spiritual growth.<sup>3</sup>

Even though preaching has a main role in the worship service, it is not enough to break through stagnant growth. For most churches that are on a plateau, something far greater than a good Sabbath sermon is required for revitalization. Pastors should have a

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<sup>1</sup>Malphurs, 184.

<sup>2</sup>Shimada, 1-2.

<sup>3</sup>C. Kirk Hadaway, *Church Growth Principles Separating Fact from Fiction* (Nashville, TN: Broadman Press, 1991), 81.

clear vision of church growth, a sense of urgency, and an expectation of spiritual growth to move off the plateau.

Ellen White clearly counsels pastors about the preaching, advising the minister to “devote more of his [her] time to educating than to preaching. Let him [her] teach the people how to give to others the knowledge they have received.”<sup>1</sup>

She does not indicate that preaching is the major role for the pastor. The pastor should be an equipper to train church members for acceptable cooperation. She also points out the problem of nurture-oriented education by a caregiver pastor:

God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine-tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made!<sup>2</sup>

White notes that nurture for the sake of nurture produces religious weaklings. The tendency of nurture-oriented education can be seen in the SDA church in Japan, and the church does suffer from the self-centeredness and introversion of religious weaklings. The pastor should admit that the best remedy for the illness is to give priority to training the members for church growth. Michael Cassara, pastor of Bethany Church of Christ, witnesses his experience about rejuvenating the smaller church:

The minister must be free to spend 80 percent of post-sermon work in duties that will result in further outreach (evangelism, training, discipling, planning, and surveying). Unless the elders are willing to help carry the pastoral load, and unless the minister is willing to relinquish a good part of that load, rejuvenation is not likely

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<sup>1</sup>White, *Testimonies for the Church*, 7:20.

<sup>2</sup>Ibid., 18.



to take place.<sup>1</sup>

He makes it clear that when the pastor tries to be outward-oriented, the smaller church will be rejuvenated and grow. Therefore, the counsel of Ellen White in the early twentieth century is still applicable to the SDA church in Japan.

### **The Principles of Preaching**

Generally speaking, SDA pastors in Japan make a great effort to prepare a good sermon. But objectively speaking, pastors seem to lack a plan in their preaching that would lead the laity to a definite spiritual goal. Consequently, the sermons become ideological and subjective rather than concrete and objective. "That's why a preaching schedule ought to be mapped out months or even a year in advance"<sup>2</sup> according to the vision of church-growth strategy.

Aubrey Malphurs suggests several principles to facilitate excellence and relevance in today's pulpit. These would help to contextualize preaching in Japan.

1. *Sermons must be interesting, not boring.* One of the biggest complaints from unchurched people, both saved and lost, is that most sermons and preachers are boring. To create interest, preachers must preach on topics that are important to and in the interest of the audience, not oneself.

2. *Messages should touch felt needs.* Felt needs are the key to unlocking the closed mind and softening the calloused heart. In Japan, the literacy rate is 100 percent.

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<sup>1</sup>Burrill, chap. 3, app. xxi.

<sup>2</sup>Logan, 348.

Thus the intellectual level is high. People already have vast amounts of information from mass media such as educational or cultural programs. Sermons must be more interesting and meet the needs of people. People are not content with a superficial knowledge.

3. *Topical exposition is a valid form of preaching.* One problem with book exposition is that preachers often begin with the text rather than with the audience. Topical exposition allows preachers to begin with the people. However, topical preaching tempts one to take passages out of their context and to misapply them to the audience's needs. Japanese people do not have a Christian background, thus an expository sermon is especially hard for the unchurched visitors to understand. Therefore, topical exposition is a more appropriate preaching style in Japan.

4. *Preaching should balance both the practical and the theological.* Most people want to know both what the Bible says and how it works. The two must go together. Preachers should realize that the Bible has a lot to say about everyday life and how to live it. Japanese people like practical sermons to meet their daily needs, not abstract theological ones. The preacher should balance both the practical and the theological. Sound Christian faith comes from an appropriate understanding of theology.

5. *Sermons should be simple and memorable.* Two major points are enough to include in one sermon. One way to help people remember sermons is to tell stories. Another is to use popular words, phrases, and sayings to help people remember.

6. *Messages should not be too long.* Twenty to thirty minutes is long enough for any person. Even an hour-long television drama is broken up into numerous segments

with different plots and characters. In Japan, it is best for SDA pastors to finish preaching before twelve o'clock. Women make up the great majority in most congregations and usually they are expected to prepare a lunch for their families.

7. *Language must be clear and contemporary.* In fact, the Greek of the New Testament was not a special language. It was the common (*koine*) Greek world language used from about 300 B.C. to A.D. 500. Pastors would be more able to preach sermons in simpler language if they used reliable, modern translations of the Bible. Both the *New American Standard Bible* and the *New International Version of the Bible* are true to the original text and are better understood to the person in the pew. In Japan in 1994 the *New Interconfessional Translation* was published by the Japan Bible Society, which is faithful to the original text and uses a modern Japanese language.

8. *Sermons should be creative and positive.* Using such creative means as mini-drama, video, and interviews would catch the interest of any congregation. Positive sermons communicate more effectively than negative sermons.<sup>1</sup>

These principles supply a working knowledge of preaching in general and sermon construction in particular. People must hear a clear word from God that is relevant to their lives as they attempt to live from day to day.

### **The Revitalizing Programs**

The SDA church programs in Japan seem to have a touch of mannerism which lacks creativity and liveliness. Along with the regular Sabbath programs, revitalizing

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<sup>1</sup>Malphurs, 188-191.

programs are needed. The people expect a special program to meet their special needs. Programs at other times help the pastor to avoid stereotyped preaching.

Russell Burrill suggests several special yearly celebrations to affirm positive accomplishments: (1) celebration of praise, (2) celebration of church family, (3) celebration of service, (4) celebration of friendship, (5) celebration of children and youth, (6) Christmas celebration, and (7) Easter celebration.<sup>1</sup> People will find it is fun to make the Sabbath a celebration day at least once a year and will make it a joyful occasion. Instead of preaching, a special program should be prepared to celebrate the special event. Through-out the program, church members can praise the Lord and experience the great joy of being a Christian. The occasion will strengthen their sense of belonging to their church. They can invite their friends and neighbors to share the blessings with them.

Ricardo Norton also suggests five different week-long programs which are effective in revitalizing a church and meeting the needs of people: (1) family week, (2) health week, (3) prophecy week, (4) youth week, and (5) revival week.<sup>2</sup>

Seven to nine subjects can be offered in one week. The programs should be so designed that members can invite their friends and neighbors. To promote good attendance, a cassette tape of the sermons could be given to the members who bring people to the church. And also to visitors. A good guest speaker can be invited to make

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<sup>1</sup>Burrill, *Revolution in the Church*, 45.

<sup>2</sup>Ricardo Norton, Class notes for CHMN 735 Strategies for Church Growth, Andrews University, Berrien Springs, MI, June 1997.

the program more attractive. These revitalizing programs would be a good attraction for the SDA church in Japan to promote church growth.

### **Creating a User-friendly Church**

According to the Shimada report, the SDA church members in Japan have little contact with the people in their community. Personal relationships of church members with their neighbors are weak.<sup>1</sup> This means that the churches are isolated from their communities and are losing the power of permeation into people's minds. In addition to the contextualization of worship, another tactic to promote church growth would be to become a more user-friendly church, one that meets the needs of its neighbors. Gene Preston indicates that among mainline Protestant churches there is a tremendous lack of friendliness toward visitors and would-be members of the church.<sup>2</sup> The SDA church in Japan suffers from the same problem.

The question is how to make our church more friendly, particularly to our visitors. Before we could answer this question, we need to answer another question. What makes a church friendly in the eyes of non-church members? There are four factors within a church that visitors, churched or unchurched, evaluate to determine whether the church is friendly or unfriendly. These are physical appearance of the building and grounds, ease of accessibility, positive programming, and social friendliness

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<sup>1</sup>Shimada, 1-2.

<sup>2</sup>Gene Preston, "A Friendly Church Is Hard to Find," *Christianity Today*, 30 January 1991, 102.

of the members. To these, a fifth characteristic of user-friendly churches might be added--genuinely helpful follow-up.

### **Physical Appearance**

Generally speaking, the physical appearance of SDA churches in Japan is nice enough, but there is room for improvement to produce a more attractive, warm feeling toward people. Physical appearance includes the location of the church building, the location of the sign post, the upkeep of the yard, the condition of the paint, and cleanliness both outside and inside the church building.

Church-growth experts agree that one of the physical traits of an "inviting" (friendly) church is its visibility in the neighborhood. If the church is not visible, fewer in the community will know about it. Churches that are built at the end of a road, in out-of-the-way places, in low traffic areas, or that are not distinguishable as a church are at a disadvantage to "inviting" visitors or would-be church members.<sup>1</sup>

Visitors may be attracted to a church by the way the church sign looks or the attractiveness of the church yards. Steve Dunken offers several suggestions on how to make the church signs user-friendly. First, he notes that the church sign must be perpendicular to the road. It should be located as close to the road as municipal zoning allows so motorists driving on both sides of the road can see and read the sign. Second, the sign should be readable, legible, and simple. Third, it should include the time, the

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<sup>1</sup>Roy M. Oswald and Speed B. Leas, *The Inviting Church* (New York: Alban Institute, 1987), 7.

title of the sermon, and a short description of the congregation,<sup>1</sup> such as "A warm congregation for a cold season." One important reminder: Make sure that what is on the church sign is a genuine description of the church. If the church sign describes the church as warm and friendly and visitors do not find it so, they will not even think of coming back.

The condition of the church building conveys a strong impression to visitors. It reflects what kind of people worship inside. Peeling paint, loose pieces of wood, broken light bulbs, cracked cement along the entrance pathway, and trash scattered in the yard are signs of an unfriendly atmosphere and an uncommitted congregation.

Poor ventilation that results in a bad odor inside the church, a chilly atmosphere in winter, and undusted pews are elements that drive visitors away.<sup>2</sup> Visitors, especially women, pay close attention to the cleanliness of the restrooms, the kitchen, and the nursery.<sup>3</sup> The unwritten "signs" around the building may say a lot more than any welcoming committee ever does.<sup>4</sup>

### **Accessibility**

Accessibility is another key in making a church user-friendly. Making the church accessible to handicapped people makes it more inviting to them. But accessibility is

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<sup>1</sup>Dunken, 104-105.

<sup>2</sup>Cage, 48.

<sup>3</sup>Bast, 48.

<sup>4</sup>Garry Harrison, "Making the Small Church Visitor-Friendly," in *The Magnetic Fellowship*, ed. Larry K. Weeden (Carol Stream, IL: Word Books Publisher, 1988), 51.

also an issue for able-bodied persons. Churches that guard or block their entrances with locks, peepholes, and speaker phones seem less attractive and friendly to those who do not know what is going on inside. Sometimes access seems easy to the church members but is not easy to the visitors. Those who have been around for years may know why the main doors are locked--perhaps almost no one comes in that way because most members drive and come in the back door from the parking lot. Yet the visitor who finds the main doors locked may be embarrassed by his or her inability to get in on the first try. It calls attention to his or her status as one who is an "outsider." In Japan, most churches have a rectory within the same building. Visitors do not easily find the entrance of the rectory, especially on weekdays. Because church buildings usually have many doors, signs should be posted pointing the way, thus avoiding visitors' embarrassment.

### **Positive Programming**

Church programs that appeal to visitors are people oriented, not system oriented.<sup>1</sup> They are focused on the needs of the congregation and especially on the needs of unchurched visitors. Too often, the church programs of the SDA church tend to focus on the church members, not on non-Christian visitors. One church program that could have great potential for attracting visitors would be for visitors with little children. Here, a program offering nursery care and children's church services on a regular basis would encourage parents to attend on a weekly basis. Unfortunately, many SDA churches in Japan lack thoughtful consideration for nursery care, handicapped people, and the aged.

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<sup>1</sup>George Barna, *User Friendly Church* (Ventura, CA: Regal Books, 1991), 50.



Many young families who might join churches stay away because the churches do not offer the care that children need. They attend churches that offer nursery care and children's church services. "Seventh-day Adventists have a strong corporate culture that children should be in church with their parents. Very few churches offer nursery care. This lack may keep some potential members and visitors away."<sup>1</sup>

The following are some suggestions to help make churches in Japan user-friendly for children and their parents:

1. Include something in every worship service that recognizes the children and lets them know they are welcome.
2. Give young families their own space. Designate special pews and then respect them.
3. Affirm regularly the efforts of young parents to bring their children to church.
4. Provide volunteers who can help parents with a child who has an especially difficult time being still in the church. With parents' permission, they can take him/her to the mother's room or for a brief walk.
5. Have a regular nursery service.
6. Distribute children's bulletins and include activities for those too young to read.
7. Organize occasional outdoor church services where young families can enjoy

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<sup>1</sup>Marilyn Thomsen, "Making Churches User Friendly for Families," *Adventist Review*, January 28, 1993, 9.

worship, study, and fellowship without worrying about proper decorum of their children.

8. Provide lockers where parents can leave diapers, clean bottles, and church toys from week to week.

9. Give "visitor packs" to visiting children.

10. Provide a crib or two, a playpen, and lots of clean floor for small children's activities.

The children are the future of our church. Not providing adequately for their needs "will rob us of our future and sap the spiritual vitality of parents today."<sup>1</sup>

### **Friendly Attitude**

The physical appearance of the church, accessibility, and positive programing could convey a message of friendliness or hostility to the visitors, but they do not convey these messages more strongly than do the church members themselves. A user-friendly church has members who are warm, loving, and affirming.

It is true that there is a homogeneous principle in human relationships. People tend to enjoy the association with the same church members, not with other church member or with visitors. The Japanese people form almost a single tribe, all using the same language. They can easily understand each other. This, however, has hindered the development of public verbal expressions. Furthermore, Japanese people, comparatively speaking, are not good at expressing their feelings openly. They have been taught for generations that expressing feelings is evidence of an immature person. Therefore,

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<sup>1</sup>Ibid., 10.

church members should be trained to cultivate hospitality and friendliness to create the atmosphere of a user-friendly church.

How can the church reveal its friendliness and genuine interest toward its visitors? The following are tentative answers:

1. Have greeters and/or ushers. The greeters should be in front of the church entrance. These are assigned to make the visitors feel comfortable and at home, not merely to say only a perfunctory word of salutation.

Ushers can create a friendly impression by following these suggestions. First, try to remember names; second, develop a friendly conversation with the visitor; third, pay close attention to the other person; and fourth, be authentic in body language.<sup>1</sup> After the initial exchange of greetings, the greeters should accompany the visitor inside the church, to the nursery if the visitor has small children, and introduce him or her to other church members.

2. Church members, in turn, should introduce the visitor to other church members, invite him/her to sit with them, and help him/her with the program proceedings. At the end of the service, the church member must take the effort to introduce the visitor to the minister.

3. The minister must take time to talk to the visitors, to become genuinely interested in them, and to appreciate their presence.

4. Visitors can be made to feel that they belong to the church if they are invited

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<sup>1</sup>Dale Cobb, *How to Help Greeters Extend a Warm and Caring Welcome* (Monrovia, CA: Church Growth, 1989), 90.

and assisted to the church fellowship meal after the service. Meal fellowship is still a widely accepted practice, as it was during biblical times, of affirming newly formed relationships.<sup>1</sup>

### **Visitor Follow-up**

It is not enough to identify visitors' needs and attract them to the church. Without continuing follow-up, visitors will not receive the full benefit of what the church offers, nor will they be likely to become long-term participants or members of the church.

Visitor follow-up could take the form of sending an appreciation letter from the pastor, a short phone call from a lay member, or a short visit from a lay member. Follow-up should be done within forty-eight hours after the visitor has attended the church.<sup>2</sup>

This follow-up is to further strengthen the rapport that was developed during the church visit and during the meal fellowship. It also is designed to further acquaint the visitor concerning church programs and future plans.

For a two- or three-time visitor, a personal visit from the pastor has more significant influence than sending a letter or having a short conversation over the phone.<sup>3</sup>

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<sup>1</sup>James E. Litham, *The Religious Symbolism of Salt* (Grand Rapids, MI: Zondervan Publishing, 1972), 167.

<sup>2</sup>Russell Burrill, *Church Growth and Evangelism Manual* (Berrien Springs, MI: Seventh-day Adventist Theological Seminary, 1994).

<sup>3</sup>Oswald and Leas, 59.

## **Implementing the Program**

Implementing a user-friendly program in a local church depends on several factors. First, the church must study what a user-friendly program will cost. Some programs do not demand much money to be established; others demand a little bit more. For example, building a nice nursery demands more money than having church members volunteer to serve as ushers. Second, the local church must have enough volunteer power not only to implement the program but to keep it going as a permanent ministry. There should be manpower "reserves" designed for back-up in case of burnout or dissatisfaction. Third, the whole church must be involved in the implementation of any new program. Fourth, most of all, the guidance of the Holy Spirit must be sought at all times.

These principles for creating a user-friendly church is crucial for the SDA church in Japan if it is to permeate the community.

## **A Seminar for the Laity**

The pastor who has attended "the seminars for the pastor" mentioned in chapter 3 can initiate a seminar for the laity. A seminar should be planned for the laity according to their spiritual needs and arranged through the local church board. Some conference administrators and laypersons who have the experience and skill of the ministry will be invited to assist.

**Purpose**

The purpose of the seminar is to help the laity who want to work or who are participating in volunteer ministry in the SDA church in Japan. The seminar will teach them the NT concepts of the church and its ministry and will instruct them as to how they should function in their roles as the laity provides effective volunteer ministry for church growth.

Further, the seminar makes the laity aware of the analysis of church-growth patterns in Japan and of the biblical principles needed to develop a volunteer spirit and ability for both laity and church growth. As they understand the nature of the church, its ministry, and the role of the laity in the NT, they will be better prepared to accept their responsibilities as volunteers.

**Participants**

The number of participants can be determined according to the size of the church. A suggested number of participants would be a minimum of five to a maximum of twenty. If the group is too small, the seminar could be considered unimportant. On the other hand, an oversized group could restrict participation and personal involvement. Each church member, current leader, and potential leader can participate in this seminar.<sup>1</sup>

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<sup>1</sup>Jonas Edson Arrais Matos, "A Lay-leadership Training Program for the Seventh-day Adventist Church in Brazil" (D.Min. dissertation, Andrews University, Berrien Springs, MI, 1997), 170.

## Goals

This seminar is designed to fulfill four main goals:

1. To acquaint the laity with the relation of cause and effect about the stagnant SDA church growth in Japan
2. To teach the laity about the importance of volunteer ministry for both laity and to foster church growth
3. To introduce lay leaders to biblical leadership principles to train other people
4. To show the laity what could be effective church-growth strategies for the SDA church in Japan. The final goal of the seminar is the spiritual growth of the laity and the proclamation of the gospel.

## Schedule

The date for the seminar should be established well in advance and time should be reserved on the church calendar. Since church members usually are more available for church activities on weekends, the goal will be to use Friday, Saturday, and Sunday for three weekends.

The proposed seminar for three weekends would not include consecutive weekends. SDA pastors in Japan have usually two or three churches in which they conduct worship, church board meetings, and other activities. Considering this situation, the seminar would take three months. Practically speaking, long-term training is more productive for participants to assimilate all the lessons and to share opinions.

The time and length of the seminar should be defined according to the situation

of each church.<sup>1</sup> The seminar will include prayer, discussion, lecture, and feedback. One suggested schedule for the weekend could be as follows:

1. Friday (evening), 7:00-9:00. Should include thirty minutes for greeting, instruction, and group discussion, followed by two classes of forty minutes each with two five-minute breaks in each.

2. Sabbath (afternoon), 3:00-6:00. Should include three group discussions of fifteen minutes each, three classes of forty minutes each, and three breaks of five minutes each.

3. Sunday (morning), 9:00-12:00. Should include two group discussions of fifteen minutes each, two classes of forty minutes each, and a one-hour feedback session at the end of the seminar. The total number of classes per weekend is seven. The Sunday meeting should end with a fellowship lunch for participants and their families.

### **Location**

The best place to hold the seminar is the local church because it is convenient for the participants to attend. The schedule makes it unnecessary for the pastor and the laity to be absent from their regular church services. The proposed hour for the seminar would not disrupt the regular church services. Furthermore, additional funds will not be spent for the rental of another location or for travel expenses.

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<sup>1</sup>Ibid., 168-169.



**Course Content**

The content of the course can be outlined as follows:

1. Analysis of the church-growth patterns
  - a. SDA church growth for the past ten years in Japan
  - b. Two growing Protestant churches in Japan
  - c. Needs and objectives in the SDA church in Japan
2. Towards a theology of lay leadership
  - a. Jesus' ministry as a model for lay leadership
  - b. Spiritual and moral qualifications needed in lay leadership
  - c. The importance of equipping the laity
3. Developing lay leadership
  - a. Spirituality
  - b. Leadership styles
  - c. Administrative ability
  - d. Communication skills
  - e. Principles of conflict resolution
  - f. Time management
4. The role of the laity
  - a. In the NT
  - b. In the OT
  - c. In the writings of Ellen White
5. Church-growth strategies for the SDA church in Japan

- a. Contextualization of the worship
- b. Creating a user-friendly church.

### **Length of the Seminar**

The lay-training seminar should include six subjects:

- 1. Analysis of the church-growth patterns -- 3 classes
- 2. Toward a theology of lay leadership -- 3 classes
- 3. Developing lay leadership -- 8 classes
- 4. The role of the laity— 3 classes
- 5. Church-growth strategies for the SDA church in Japan -- 3 classes
- 6. Evaluation of the seminar, conclusion, and graduation -- 1 class

### **Evaluation**

The purpose of the evaluation is to assess how well the participants accomplished what they set out to do. It also will provide some guidance and suggestions about what should be done in the future. At the conclusion of the seminar, each participant will write a final evaluation.<sup>1</sup> A careful evaluation needs to be made of everything in order to determine the best use of available resources.<sup>2</sup> According to the evaluations, the pastor should improve the quality of the seminar to offer more effective teaching to meet the needs of the participants.

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<sup>1</sup>See Appendix B for a suggested evaluation form of the seminar.

<sup>2</sup>Matos, 174.

**Graduation**

Graduation is the highlight of the seminar and should be celebrated with a special program. The laity can receive a diploma or certificate for the completion of the course. At the final meeting, the pastor should report to the church what each of the graduates has accomplished and take advantage of the occasion to invite a new group of people for another seminar.

**Expected Results**

The overall program is planned to produce certain results:

1. To strengthen the spirituality of the laity and to create their deep commitment of the ministry
2. To provide recognition of the importance of lay volunteer service for church growth
3. To improve the leadership abilities and skills of church leaders to train their own members
4. To share experiences and examine the factors that are involved in effective church growth
5. To provide better relationships and improve interaction among the pastor, lay leaders, and other members.

**Recruiting**

At least three months before the beginning of the seminar, the pastor should introduce the seminar in the church bulletin by putting up posters and by whatever other

means might catch the interest of possible participants. Furthermore, one month before the seminar, each week the pastor should announce the seminar and explain some of its content to promote a desire to participate.

An open invitation has several advantages:

1. An open invitation reduces the possibility of people feeling hurt or excluded, or thinking that the pastor is playing favorites.
2. By issuing an open invitation, the pastor may attract capable people who previously had not been considered.
3. The training program should be taken by people who have had time to consider it before making a commitment. If people are confronted too soon with the program requirements, they may say no before they discover the possible benefits of the seminar.<sup>1</sup>

The pastor should send a letter to each of those accepted into the seminar, congratulating and personally inviting them to the seminar.

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<sup>1</sup>Diane Detwiler-Zapp and William Caveness Dixon, *Lay Caregiving* (Philadelphia, PA: Fortress Press, 1982), 42-43.

## SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

### Summary

Training pastors as equippers is an ongoing process; it must be constantly reviewed and evaluated. Circumstances change in places from year to year, making it impossible to create an equipping program to serve the needs of all pastors and congregations at all times. The information and research done for this study have taken into account the present situation in Japan and should contribute toward the development of pastoral leadership as equippers to train the laity to vitalize the stagnant church growth in Japan today.

Chapter 1 of this study gives a brief analysis of SDA church growth in Japan for the past decade to discover why there is a decline in the number of annual baptisms and how to develop a strategy that promotes church growth. It also gives an analysis of two growing Protestant churches in Japan and suggests effective strategies for church growth.

Chapter 2 focuses on the ministry of Jesus as a model for pastoral leadership. His ministry demonstrates the spiritual and moral qualifications needed in pastoral leadership and the principles for equipping leaders and every member.

Chapter 3 presents the key ingredients for developing pastoral leadership in such aspects as spirituality, leadership style, the pastor's role, administrative ability, communication skills, principles of conflict resolution, and time management. A

training seminar for pastors is suggested to help them to equip the laity for church growth.

Chapter 4 suggests church-growth strategies that the SDA church in Japan can apply to equip the laity for mission, to contextualize worship, and to create an user-friendly church. A training seminar for the laity also is suggested to provide pastors with resources to train volunteers for effective church growth.

### **Conclusions**

In harmony with the purpose of the project mentioned in the introduction, I have come to the following conclusions.

1. While working on this project, I confirmed that the SDA church mission in Japan has been influenced by the social, political, and economic situation of the country. I learned that for the past ten years the annual number of baptisms in the Japanese SDA church has been declining. Perhaps the most important factor for this decline is the lack of a clear mission strategy.

After 1974 (the high economic growth period in Japan was 1955-73), and for more than twenty years, the Japan Union has been involved continuously in organizational change and an active building program. Thus the energy of the Union was concentrated on activities other than evangelism.<sup>1</sup> Consequently, the Union has not developed effective strategies for church growth.

2. The lack of a mission strategy by the Union produced a corresponding lack of

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<sup>1</sup>Shinmyo, 557.

pastoral leadership. Generally speaking, SDA pastors in Japan are well trained in theological concepts. But religious indifference, secularism, and a growing discrepancy between generational values make it more difficult for the Adventist church to communicate its message effectively to the surrounding population. Unfortunately, most pastors are not prepared to deal effectively with this situation because they also do not have clear mission strategies for church growth. They are groping in the dark to find the best strategy to vitalize the SDA church in Japan.

3. The third reason for the stagnation of SDA church growth in Japan is due to church members who are inadequately trained to work as disciples for Jesus. The laity expect the pastors to do the work of the church. It appears, likewise, that pastors in Japan are caregivers rather than equippers. Most SDA pastors have not been trained to motivate laity for ministry. In other words, the lack of pastoral leadership is responsible for the lack of lay training in the church. Therefore, the most pressing need of the hour in Japan is equipping pastors to train the laity for church growth.

4. The Japanese SDA institutions do not seem to be planned as soul-winning institutions. They work diligently to serve themselves but lack the mutual cooperation or relationship necessary to contribute to the winning of souls because no system connects the institutions for one target, soul-winning. The Union should develop an effective system so that all the institutions may be more directly involved in mission work.<sup>1</sup>

5. Two cultural factors in Japan affect the church growth. The first is busyness. In Japan, almost all adults, both men and women, work for a living. Since they are so

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<sup>1</sup>Ibid., 542.

fully occupied, it is difficult for them to dedicate time for ministry during working days. Second, the Japanese mentality is very reserved. Therefore, they are not apt to make suggestions to other people about religious things. Modesty is a good virtue, but it does prove a disadvantage for evangelism.

With these conclusions in mind, one can safely say that the greatest want of the SDA church mission in Japan is a pastoral leadership based on the Bible because the pastor is the key for church growth. The Japan Union must develop effective strategies to equip pastors so they can train the laity for church growth. One way to meet the needs of the local congregation for the improvement of the whole church is the idea of developing training seminars and instruction materials in pastoral leadership and lay ministry so they can be available to pastors and laity who desire to improve their missionary skills in the church.

The undertaking of this project was viewed as a means to help develop a pastoral leadership that would meet the needs of the SDA church in Japan. Equipping pastors is vital today because they are needed to train the laity according to their spiritual gifts for a more effective church growth.

### **Recommendations**

Several recommendations are the outgrowth of this research for equipping pastors to train the laity in Japan in order to foster church growth in the SDA church.

1. The Union should offer effective, continual training programs and supply the



necessary materials to aid the pastoral leadership to train lay leaders and every church member to foster church growth.

2. The programs provided by the Union should be systematic and up to date, and the materials should be based on the gifts of lay people. This will enhance the lay volunteer ministry which is essential for church growth.

3. The Union should develop an effective system to unite the institutions so they may be more directly involved in the mission work.<sup>1</sup>

4. A permanent training center should be established so both pastors and laity in each Conference can participate in effective teaching and training according to their needs.

5. The training seminar suggested here for both pastors and laity should be improved, adapted, and widely used wherever needed for the benefit of the local churches.

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<sup>1</sup>Ibid.

## APPENDIX

APPENDIX A  
EVALUATION OF THE SEMINAR BY  
THE PASTOR

## EVALUATION OF THE SEMINAR BY THE PASTOR

Looking back at the course I obtained the following impressions. . .  
(Please circle the respective number of each scale)

1. I learned the importance of a devotional exercise.

Not at all 1 2 3 4 5 6 7 8 9 10 very much so

2. I gained a clear understanding the role of the pastor in the church

Not at all 1 2 3 4 5 6 7 8 9 10 very much so

3. I am convinced of the importance of equipping the laity.

Not at all 1 2 3 4 5 6 7 8 9 10 very much so

4. I learned some strategies to equip the laity for church growth.

Not at all 1 2 3 4 5 6 7 8 9 10 very much so

5. The opportunity for dialogue, contribution, and feedback was adequate.

Not at all 1 2 3 4 5 6 7 8 9 10 very much so

6. The leadership training program should be repeated.

Not at all 1 2 3 4 5 6 7 8 9 10 very much so

7. In my overall rating, the course was helpful and effective.

Not at all 1 2 3 4 5 6 7 8 9 10 very much so

I have the following suggestions:

APPENDIX B

EVALUATION OF THE SEMINAR BY

THE LAITY

## EVALUATION OF THE SEMINAR BY THE LAITY

Looking back at the seminar I obtained the following impressions. . .  
(Please circle the respective number of each scale)

1. I learned the importance of the personal devotional exercise.

Strongly disagree 1 2 3 4 5 6 7 8 9 10 Strongly agree

2. I gained a clear understanding the role of the laity in the church.

Strongly disagree 1 2 3 4 5 6 7 8 9 10 Strongly agree

3. I am convinced of the importance of volunteer ministry for both laity and church growth.

Strongly disagree 1 2 3 4 5 6 7 8 9 10 Strongly agree

4. I learned practical principles and skills to develop a Christian leadership.

Strongly disagree 1 2 3 4 5 6 7 8 9 10 Strongly agree

5. I learned some strategies to vitalize the church.

Strongly disagree 1 2 3 4 5 6 7 8 9 10 Strongly agree

6. The opportunity for dialogue, contribution, and feedback was adequate.

Strongly disagree 1 2 3 4 5 6 7 8 9 10 Strongly agree

7. The lay training seminar should be repeated.

Strongly disagree 1 2 3 4 5 6 7 8 9 10 Strongly agree

8. In my overall rating, the seminar was helpful and effective.

Strongly disagree 1 2 3 4 5 6 7 8 9 10 Strongly agree

I have the following suggestions:

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